

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

## OL. XLVII.

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The

Readers of the JOURNAL are especially requested to end in items of news. Don't say "I can't write for the ress." Send the facts, make plain what you want to ay, and "cut it short." All such communications will e properly arranged for publication by the Editors folices of Meetings, information concerning the organation of new Societies or the condition of old ones prements of lecturers and mediums, interesting inclents of spirit commt absi, and well authenticated acints of spirit pheno, and are always in place and will be published as soon as a salble.

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"THE SECRET LOCTRINE" OF MAD. AME BLAVATSKY, IN TWO PARTS AND FIVE PAPERS.

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#### PART TWO.

"The Secret Doctrine" and "Isis Unveiled" Analyzed and Contrasted.

many others, in the compilation of her pre-tended exposition of the secret (?) doctrines handed down from the sages of the past and the Dhyan Chohans. In "*I. U.*," i., 346, we are told that when Nature "evolves a human embryo, the intention is that a man shall be emoryo, the intention is that a man shart be perfected—physically, intellectually and spir-itually." His BODY is to grow mature, etc., his mind unfold, etc.; and his divine spirit illuminate, etc. The italics are mine. Again, "I. U.," il., 114, 115, speaks of "the trinity of man, on his way to become immortal," and that "this trinity, in anticipation of the final triumphant re-union....became for a few seconds a UNITY." Also that it is "the sentient living body within the man that is considered as the man's proper body, and it is that which, together with the fontal soul or purely astral body, directly connected with the immortal spirit, constitutes the trinity of man.

In proof of the widespread acceptance of the doctrine of a trinity in man we find Mme. B., in "1. U.," ii. 281-286, quoting from the writings of Paul the Apostle, Plato, Plutarch, Irenzus, Origen, and the Aposte, Flato, Flat 281). "The trinity of nature," she again tells us, "is the lock of magic, the trinity of man the key that fits it" (ii. 635). In the last chapter of "Isis Unveiled," the author gives a recapitulation of the teachings of the book in a series of numbered propositions, which she calls "the fundamental propositions of the Oriental philosophy which we have successfully elucidated." Among these proposi-

tions are the following: "2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other; and above these two, *spirit*, source of all forces, alone eternal and indestructible. The lower two constantly change, the higher

third does not. "3d. Man is also triune: he has his object-ive physical body: his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third-the sovereign, the immortal spirit. When real man succeeds in merging himself with the latter, he becomes an immortal en-tity" (I. U. ii. 587, 588). We here find the trinity alike of nature

and of man posited as fundamental proposi-tions of Madame B's system of philosophy. There is not a word in the two volumes of "Isis Unveiled" relative to man being compounded of seven principles or parts instead of three or to the sevenfold constitution of nature, which are now fundamental propositions in her philosophic scheme. I invite particular attention to the next quotation. "I. U." ii. 367, contains the following: "In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely, as with the Christians, union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of kha-body; khaba-astral form or shadow; ka-animal soul or life principle; ba--the higher soul; and *akh*—terrestrial intelligence. They had also a sixth principle named *sah* or mummy; but the functions of this one commenced only after the death of the body." Note that thi quotation first states that in all faiths founded on philosophy man was a *trinity*—not a septenary compound, but a trinity. Mme. B. then names the five principles that the Egyptians predicated of man, to which after death a sixth, the mummy, was added. Madame Blavatsky did not endorse the Egyptian teaching of man's fivefold or sixfold nature, nor is any allusion made to a seventh principle. What she did endorse, in this passage as in every part of that book, was the triune nature of man, the trinity found in every faith founded on philosophy. Now mark the sequal. In "The Secret Doctrine," vol. 1, pp. 231, 232, note, Madame Blavatsky, in reply to the charge that the seven principles of man are not taught in "Isis Unveiled," states that in many passages in that book the sep tenary constitution of man is openly men-tioned. This is unqualifiedly false. I repeat that nowhere in that work are we told of the existence of any seven principles of Man is always referred to as a triune man. being, and the only allusion I can find in the book to any one believing in more than three parts to man is in the passage just quoted, in which Mme. B. incidentally mentions, without approval, the Egyptian classi-fication of fivefold and sixfold man. Next

to prove that "Isis" mentions the sevenfold

man, Madame B. pretends to quote from

"Isis" ii. 367, the quotation about the Egyp-

tians that I have given above, which she cites

Egyptian notions, as in those of all other

faiths founded on philosophy, man was not

merely....an union of soul and body; he was

a trinity when apirit was added to it; and

besides that doctrine made him consist of

body, astral form, or shadow, the animal

soul, the higher soul, and terrestrial intelli-

gence and a sixth principle, etc., etc.,-the seventh-SPIRIT." Observe, first, that she

has italicized the words "as in those," etc.,

was the seven principles of man that all

in the following dishonest manner: "In the

evidently utilized that work, as she has so principles of "Esoteric Buddhism." crowning dishonesty in this alleged quota-tion is in the addition of the words "the sev-enth—SPIRIT" at the end of the sentence. These words are not in "Isis Unveiled" at all; and they are a deliberate forgery of Madame Blavatsky. Nothing whatever is said about a seventh principle in the passage pretended to be quoted. Six only are mentioned, and the passage is indexed on ii. 683, under the heading, "Six principles of man." Madame Blavatsky knew that nowhere in her first work were the seven principles of man re-formed to and she was formed in order to ferred to, and she was forced, in order to claim that they were in that book, to forge a passage from it—that is, forge a passage from her own writings. There was not another passage in the whole two volumes that could be so easily moulded to her purpose as the one she used therefor. By pru-dent omissions of some words, and by forg-ing three words, "the seventh—SPIRIT," a bogus quotation from herself, a fictitious harmony between the two books could be es-tablished. I ask no one to accept my words then this metter. I accentify request that about this matter. I earnestly request that all my readers will read the passage in ques-tion in "Isis," ii. 367, and then read it as it is given in the note in "Secret Doctrine," i. 232, and thus see the forgery for themselves. The boldness of Mme. B. in daring to be guilty of considered a charing to be guilty of so evident a fabrication as this, (one so ea-sily discovered, inasmuch as she names in "S. D." the volume and page of "I. U." from which the forged quotation is alleged to be taken), is I must confess, a little sur-prising even to me, who am so well acquainted with her trickery and tergiversation. She even goes so far as to print in small capitals a part of her forged citation, so as to render

it more marked and striking. It' is beyond doubt that when she wrote "Isis" the idea of a sevenfold man was for-eign to Mme. B's, philosophy. It is since she went to India and there remodeled in so many particulars her theosophic scheme, that she has taken up this theory. But she did not derive this idea from India. It forms no part of Buddhism or Brahmanism, as many suppose, misled by Mr. Sinnett's "Eso teric Buddhism." Madame Biavatsky borrowed her theory of the seven principles of man from Paracelsus, not from Hindu philosophy. Man consists of three basic principles, according to ancient Hindu philosophy found in the Upanishads. According to the Raja Yoga classification man is composed of four principles, while in the Vedantic school there are six ("Secret Doctrines" i. 157; "Five years of Theosophy." pp. 160, 185). The Hindu theosophists are not disposed to en-tirely accept Madame Blavatsky's septemary classification of man's principles. They prefer their own Brahmanic system. According to the Buddhists, man is not a seven-fold being, but a fivefold one; being com-posed of the following five Skandhas: (1) Material Qualities (Rupa); (2) Sensations Vedana); (3) Abstract Ideas (Sanna); (4) fendencies or Potentialities (Sankhara) (5) Thought, Reason (Vinnana). Soul or spirit is not recognized in Buddhism. (See T. W. Rhys Davids's "Buddhism," pp. 90, 93; Monier-Williams's "Buddhism," p. 109; Ol-denberg's "Buddha," p. 257; Titcomb's denberg's "Buddha," p. 257; Titcomb's "Buddhism," pp. 41, 42; Beal's "Buddhism in China," pp. 188-199.) In "The Secret Doctrine" the Madame attempts to prove that her division of man into seven parts is not altogether original with her, and has been referred to by various preceding writers; but she takes especial care not to mention Paracelsus (from whom she derived it) among those who had taught this peculiar doctrine, although she quotes from and refers to Paracelsus a number of times in the book. Her sevenfold classification of mau and that of Paracelsus are practically identical, and that she took hers bodily from that of the sixteenth century mystagogue and braggart is beyond doubt. This fact, though, she tries to hide from the public, pretending that it is derived from the mythical mahat mas of Tibet.

Unveiled" is said to have been inspired by Koot Hoomi, and this statement about re-incarnation is specially said to be derived from "an authority,"—that is, Koot Hoomi, as afterwards evolved from Blavatsky's fancy. Note the rare consistency of Koet Hoomi and the Blavatsky. In 1877 they an-thoritally eig teach that no person is ever reincarnated on this planet except young in-fants and idiots, and those only once, so as to unite the spirit with the soul and form the trinity (not the septenary man, but the trinity). In 1882 or earlier, these same illumi-nated sages, the Inheritors of the wisdom of the Gods, teach that every human soul (those of a few adepts excepted) is inevitably forced to be re-incarnated 800 times on this earth. and as often on each of six other earths be-longing to our planetary chain—all during the present round of creation only.

Not only did Madame Blavatsky in "Isis," deny reincarnation, as a rule, on this planet, but she went so far as to state, in a number of passages in that book, that the Brahmans and Buddhists, by their doctrines of reincarnation, transmigration, and metempsy did not intend to teach the literal bodily re-birth of the individual into this world, but that it referred to the states of the soul after death in other worlds, heavens, or spheres. She construes the 550 alleged incarnations of Buddha on earth as not referring to the continued rebirth of the same individual, Gautama Buddha, but rather as the experiences of different individuals, who each being in essence divine and all being drops from the same eternal fountain, they are spiritually speaking one; and thus the whole is predicated of the one Buddha (i. 291, 292). Again she says, "The Hindus dread above all things transmigration and reincarnation; only on other and gration and reincarnation; only on other and inferior planets, never on this one." "The former *life* believed in by the Buddhists, is not a life on this planet" (i. 346, 347). We are likewise told that the metempsychosis taught by Buddha and Pythagoras "was only a succession of disciplines through refuge-heavens (called by the Buddhists Zion) to work off the exterior mind that principle work off the exterior mind....that principle that lives from Karma and the Skandhas." It is this latter, she continues, that after the death of the body is formed into a new body, an ethereal being the double of what man was morally (ii. 286, 287). Speaking of the teachings of Plato, Anaxagoras, Pythagoras, the Eleatic schools of Greece, and those of the old Chaldean sacerdotal colleges, she says "the doctrine of the transmigration of sculs referring only to the progress of man from world to world, after death here" (ii. 279, 280). She also says that the uninitiated to-day are as much mistaken in thinking that the Kabbalistic doctrine of permutation is synonymous with transmigration and metempsycho-sis as they are about the doctrine of the Buddhists on those points. The Kabbalistic transmigration did not involve reincarnation, and she quotes from the Sohan, in proof that the transmigration of the soul does not relate to man's condition on this earth *after* death" (ii. 152, 280). We thus perceive that in 1877 Madame Blavatsky was strongly opposed to the doctrine of reincar-Her entire book of that year is pernation. meated with this determined opposition So determined was her antagonism, thereto. then, to this offensive doctrine, that she endeavored to show that it was not really taught in the manner supposed, by any of the philosophic systems of antiquity. She tries to prove that neither Brahmanism, Buddhism, Kabbalism, Pythagoreanism, Platonism, nor the other schools of Grecian philosophy taught reincarnation in the sense of a rebirth on earth in a physical body, and that their doctrines of transmigration referred to spiritual processes of development, in some cases before death (as with the Kabbalists), in others after death in other heavens, or spheres, or to rebirth on other planets, never in this world. In 1877 she was saturated with anti reincarnation; in 1882 and at pres ent she is saturated with reincarnation. What is the cause of this great change? The answer is simple. Between the two dates she went to India, and there established the Headquarters of the Theosophical Society. Numerous lodges were established, composed of Brahmins in India, and Buddhists in Ceylon, all of whom believe in reincarnation on this earth an indefinite number of times. The great bulk of her followers being reincarnationists, the politic Blavatsky coolly threw overboard all her former anti-reincarnation fulminations, inspired as they were by Koot Hoomi, and blossomed out into the most pronounced of reincarnationists, likewise under the inspiration of the god-like Koot Hoomi! What explanation does Madame Blavatsky make of this remarkable transformation? As usual she indulges in some of her "masterly manipulations of the truth," to quote the expressive words of Col. Bundy. She says that there are "mistakes" in language in "Isis Unveiled," due to one of her literary editors, as her knowledge of English was imperfect when she wrote "Isls," Per contra, Isis" is written in excellent English, and by Madame Blavatsky in person. I have the testimony of one who lived with her while the book was being written, that the Madame hrrself wrote the whole work. The style shows that she was its sole author. The wellknown litterateur, Epes Sargent, in a review of "Isis Unveiled," remarked as follows: "In nothing does Madame Blavatsky show her wonderful ability in a more marked degree than in her use of the English Language. Her style is singularly vigorous, perspicuous

earth except certain infants and idiots. "Isis was published by Madame Blavatsky herself In several numbers of her magazine, Theosophist, volume 2, 1880-1881. In she published a sulogium upon her masterly use of the English language in the writing of her first work; in 1889 she claims that she did not understand the English language when she wrote that book, and hauve the many inconsistencies between it and her latest production. The latter statement is as weak as it is evidently false. In 1880 she quoted a testimonial to the perspicuity of clearness of her language in "Isla;" now she declares that her teaching in that book upon reincarnation "reads like the rawing of a lunatic, and a jumble of contradictory state-ments." (See Lucifer, Feb. 15, 1889, page (See Lucifer, Feb. 15, 1889, page

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Suppose that her "literary editor" (a myth, no doubt) did revise her MSS., did she not ex amine them after revision, and did she not read the proof-sheets? The alleged mistakes to which she alludes would surely have been detected and corrected, being, according to her present statements, of so glaring a na-ture that she could not help perceiving them. She also says that she did not discover these mistakes in "Isis" about reincarnation till 1882, when her attention was drawn to them. As we have seen, the entire book is permeated with opposition to and denial of the theory of reincarnation; and yet its author never covered till five years after it was published that there was any opposition to reincarna-tion in it ! If this is not a "masterly manipulation of the truth," then Helena Petrovna never indulged in such or in the propounding of absolute fictions, of malice "prepense," as asserted by her theosophic brethren in India. Madame B. now says (See *Lucifer*, Feb. 15, 1889, p. 527) that when in "*I. U.*," i., 351, she said: "Reincarnation....twice on the same planet is not a rule in nature," the word "planet" was a mistake, and that "eycle" was manut i.e. the area of Devenbaut rate meant, i. c., the cycle of Devachanic rest How absurd this pretended correction is First, the rest in Devachan is whelly foreign to "Isls Unveiled." That idea had not been evolved in the Blavatskyan consciousness at the time of its writing. Next, the period of the time of its writing. Next, the period of Devachanic rest cannot properly be called a cycle, and I have no recollection of having seen it so called in any other theosophic writing. As Devachan is the state in which the soul reposes between each incarnation. according to Mme. B.'s present philosophy, it necessarily follows that a soul could not be incarnated during the period in which it was It cannot be in Devachan n Devachan. (heaven) and on earth at the same time. would make puerile rubbish, then, to so tute "cycle," with this meaning, ' of "planet," in the sentence in pol -time

over, the context would have no mea... "Devachanic cycle" be substituted for plan. Such weak subterfuge and equivocation as unworth Mme. Blavatsky's

"Its [the Esoteric Doctrine's] testimony is based on no written Scriptures."-A. P. Sinnett.

"The words from the mind of a child, if they are "The words from the mind of a child, if they are reasonable, should be received; but that which is not reasonable should be flung aside like grass, though uttered by the Lotus-Born himself" [Brahma]. (San-skrit: Yuktiyuktammupaderam vachanam balakad-api anyat; trinamerat tajramapyoktam Padmajan-miana.") -- Attributed, erroneously, to Vasishtha, a semi-mythical ancient Hindu sage.

"Mme. Blavatsky's literary efforts are intrigate and voluminous....They are fairly well put fogether, but display little or no information other than may be gathered together by any industrious reader of rare and seldom-called for books in great public li-braries, free of access to everybody."-Arthur Lionel Stagge, A. B., M. A.

#### THIRD PAPER.

I have on various occasions invited attention to the successive changes made by Madame Blavatsky in the doctrines formulated by her, and to the radical inconsistencies and contradictions contained in these successive modifications of doctrine. I shall now en-deavor to demonstrate beyond all reasonable doubt, that in some of the most important particulars the teachings of the "Secret Doctrine" are not only not found in her earlier work, "Isis Unveiled," but that they are excluded from the purview of that work, and other doctrines in direct opposition thereto are enunciated therein-that it is an impossibility to rationally or truthfully harmonize the two books on various important points.

#### THE SEVEN PRINCIPLES OF MAN.

In "The Secret Doctrine," as in "Esoteric Buddhism," one of the principal tenets is the existence of seven principles in man, but nothing of this nature is remotely referred to in "Isis Unveiled." In the latter work, instead of the septenary constitution of man. the trinity of the human being is always insisted upon, three "principles" or substances and no more. Hereafter in quoting from these two works I shall, as a rule, indicate them respectively by "S. D." and "I. U." In "I. U.," i., 328, 329, we read as follows: "The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so throughout all the spheres." The next sentences tell us that at physical death the astral body becomes the shell or outer covering of another more ethereal body-the trinity of outer body, inner body and immortal soul being continued. When, in passing to another sphere, the astral body separates from the so as to deceive her readers into the belief it spirit form, the inner body becomes the outer and another inner body is developed; and so on for all eternity. There is little doubt that faiths accepted instead of the trinity of man. Next, she omits the name of the sixth printhe whole of this was borrowed from the first volume of Mrs. Maria M. King's Principles of ciple, "the mummy," and the fact that it is Nature; in fact, a large number of the teachdeveloped only after the death of the body, <sup>10</sup> I. U.," correspond closely with those found <sup>10</sup> Mts. King's magnum opus. Mme. B. has <sup>10</sup> les of the Egyptians correspond to the seven <sup>10</sup> to the seven <sup>10</sup> to the seven <sup>10</sup> to the belief that the alleged seven princi-<sup>10</sup> Mts. King's magnum opus. Mme. B. has <sup>10</sup> les of the Egyptians correspond to the seven <sup>10</sup> to the seven

#### RE INCARNATION.

According to Madame Blavatsky's present system of theosophy, every human being is doomed to a long-continued round of incar nation on this and other planets, on this earth alone, during one round, each monad is re-incarnated nearly 800 times ("Esoteric Buddhism," 2d ed., p. 51). But in "Isis Un veiled," the possibility of any individual be "Isis Uning re-incarnated on the same planet, save in a few exceptional cases, is denied. Read the following, derived, as Madame Blavatsky says, from an authority: "Re-incarnation, e., the appearance of the same individual or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception like the teratological phenomenon of a two-headed infant .... In cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore....the immortal spirit and astra monad of the individual....must try a sec immortal spirit and astral ond time to carry out the purpose of the cre ative intelligence. If reason has so far developed as to become active and discrimina tive, there is no re-incarnation on this earth; for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad. or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly

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ing intellect. In the phrase in "Isis," "there is no reincarnation on this earth," (a positive statement in denial of reincarnation.) she now interpolates the word "immediate," causing it to read, "there is no *immediate* re-incarnation on earth." This is quite Blavatskvan

She likewise says that her statement that "the Hindus dread re-incarnation only on the other and inferior planets" should have read "in other and inferior bodies." She dishonestly omits the words after "plan-"never on this one"; showing plainly that planets were meant, not bodies, as she now falsely asserts. She also says that the sentence in "Isis," "the former life be-lieved in by Buddhists is not a life on this planet," should read "not a life in the same cycle and personality." This alleged correc-This alleged correction is as weak as the first one where "cycle" was substituted for planets. The Madame would seem to be in her dotage, to be guilty of such transparent fatuity and folly as are exhibited in her attempts to explain away her anti-re-incarnation sentiments in Unveiled." She appears to forget, or she hopes that her readers do not know, that it is not alone in the three passages that she essays to correct in so clumsy a manner that anti-re-incarnation is taught, but that the whole two volumes are saturated with it; that in various passages besides the two she refers to, she, in that work, tries to eliminate the doctrines of terrestrial re-incarnation from Buddhism and Brahmanism, and also from all the other philosophical systems of antiquity and the Orient. Her forced and weak attempts at correction in these three cases do not touch the many other passages of like import.

#### THE NATURE OF THE ELEMENTAL SPIRITS.

In "I. U.," i. xxix., Madame Blavatsky in defining "Elemental Spirits, says, "Such beings never become men," and in 1.311 she says that the "elementals" never evolve into human beings. On the other hand, in "S. D." i. 277, the Madame tells us that "every spirit' so-called is either a disembodied on a future man [the italics are bers] ... infertor, semi-intelligent, and non-intelligent Elementals are all *future* men"; and in "S. D." i. 184, note, she says, "These 'Elementals' will become huma monads, in their turn only at the next great planetary Man-vantara." We thus have directly contra-dictory teachings on the nature of the Elamentals in the two books, yet both are claim-ed as portions of the great "Wisdom-Religion" of the ancient sages, derived direet from the "gods," taught by them in per-son to men on this earth. Perhaps Madame Blavatsky might account for the contradiction by claiming that the "mistakes" in "Isis" about Elementals were due to her imperfect knowledge of English and her liter-

(Continued on Eighth Page.)

#### QUESTIONS AND DESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been in fellowship with a church, and if so of what

sect?
4. How long have you been a Spiritualist?
8. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you cive.

What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic lawstend to help one in the conduct of this life—in one's relatious to the Family, to Society and to Government?

#### RESPONSE BY HARRY THE WOODCHOPPER.

6. In order to be able to answer this question intelligently, it may be well to ask, What does Spiritual Science intend to ac-complish? Does it aim at anything less than the complete regeneration of mankind, phys-ically, mentally and morally? Does it aim to teach us to so order our lives while on the earth plane that we may be of the greatest service to our fellow beings, enjoy the high est attainable comfort and happiness here, and be the better prepared to enter without delay upon the fulfilment of our inevitable destiny, eternal progression? The develop-ments of the past two score of years having assured us students of Spiritual Science that all this glorious work is to be accomplished, it remains to consider the greatest needs of this Great Movement of to day—the grand-est in its present and far reaching results, ever set on foot for the redemption of man kind.

First, then, the movement needs workers. "Look about you, and behold the fields al-ready white for the harvest." "The harvest ready white for the harvest." "The harves indeed is plenteous but the reapers are few." These significant words of the Christ man are of fully as great import to-day as when he spake them nearly nineteen hundred years ago

Ignorance and superstition still prevail. Bigory and intolerance in some of their multitudinous forms still spread their bale-ful influence over many of the otherwise fairest portions of our great and glorious Union. To a superficial observer the people seem wholly given up to the acquisition of enormous fortunes, the pushing forward of prodigious enterprises, the pushing forward of great financial or political power; and while the condition of mankind has wonderfully improved, yet in every department of progress there remains room for further infinite improvement.

The people are to be taught; they are to receive the knowledge of the laws that govtheir well-being, both physically and ern their well-being, och physically and spiritually. They are to learn to attain to bodily vigor and purity; to be healthy, use-ful and happy themselves, and to generate healthy, happy, long-lived children, who shall perpetuate to succeeding generations "the honors that they bear." The people are to be taught to be their own physicians; that all disease both physical and mental is the all disease, both physical and mental, is the result of wrong conditions, which may be overcome, and that an infinitely higher standard of bodily, intellectual and spiritual strength, beauty and promise may be attained and maintained than the world has ever yet seen or dreamed of.

Selfshness as a governing impulse is to be replaced by the higher nobler one of self-ab-negation, self-devotion to the welfare of others. Firmness, tempered by love, is to be the guide of those in authority. Ignorance and anarchy, bigotry and intolerance, are all to be swept away, and in their stead the glorious light of knowledge and truth shall il-lumine the length and breadth of our fair land, And all this mighty result, which I have so faintly outlined, is to be worked out "his omnipotent factor, Spiritual Science; words, the Spiritualist movement of

e workers, who are they, and who should

## A GHOST STORY. (From the Russian.)

#### THE PROMISE.

Our regiment had been ordered to march to a little village, from which spot we had to throw a pontoon bridge over the river. It was rather a quiet place, chosen by our comman-der, so as not to attract the attention of the enemy, and in the expectation that they would not look for us from that side. My men had been working hard all day, and, as I had no pressing orders, I ordered their suppers to be pressing orders, I ordered their suppers to be prepared as usual, and sat down to rest and think of the morrow. Presently my attention was drawn to the place where the men were assembled around their fires. I heard loud volces, apparently, as if they were quarrel-ing. Being tired, I sent a sergeant to find out the reason of this disturbance. He soon came back to sny that a sentinel had just captured some suspicious-looking individu-als, apparently gypsies, who loudly protested against being taken for spies. "They do not look very suspicious to me, sir," added he, " but it would perhaps be better if you would examine them yourself before we let them examine them yourself before we let them go," "Very well," said I, "let them wait, I will go presently." Meanwhile it got quite dark, and I had turned my horse's head towards the spot where the supposed spies were in custody, when loud and merry laughter greeted my ear. Coming up I asked the rea-son of this untimely mirth, when several answered at once, my orderly among them, that the young gypey had hear tailing them. that the young gypsy had been telling their fortunes. "As for me, sir," said my orderly, "she just told me that I am going to die on the 14th of May, which gives me only four more days to live, as we are to-day at the 10th." I looked at the group where the prisoners where seated, and by the flickering fire oners where seated, and by the flickering fire I saw an old man in rags, looking rather flerce, an old woman in rags, also, with a child in her arms, and a beautiful girl, in tattered garments, too, but with a piece of scarlet cloth round her shoulders, over which fell a mass of raven black hair, while her black eyes gleamed like carbuncles in the fire-light. After a few questions I discovered that they were perfectly harmless people, and ordered them to be released, with a warn-ing not to come so near the military cordon ing not to come so near the military cordon again. The old couple were profuse in their thanks; the young girl, however, did not speak, but looked intently at me, and it seem-ed to me that she wished to say something to me. Remembering what my men had told me about her prophecies to them, I asked if she could tell me my fortune too. "I do not know until I see your hand," she answer-ed. I put out my hand, which she took in hers, leading me close to the fire. Tùrning it over in every direction and examining it carefully, she said: "I see only health, happiness, riches and prosperity written in your hand, sir." "Well, that is all rubbish," I answered, "and I don't want to hear that kind of thing. Tell me something about my death, as you told to my orderly." "Ah! I cannot see it always," she answered. But it struck me she saw more than she wished to tell, and I told her to look again. "Very well," said she, "show me your other hand." I gave her my other hand, and in a moment she let it fall saying "Nothing there, sir, nothing." But I knew from the tone of her voice that this was not true, and insisted on her telling me was not true, and insisted on her telling me what she saw there. "I believe you can tell me the day of my death if you choose," I said as impressively as I could, "and I am deter-mined to know it." "Well, then, your death is to be on the 14th of May," she replied. "In that case I am to die on the same day as my poor orderly," I said. "I do not know that," she answered. "But did you not tell him that he is going to die on the 14th of May?

and now you see the same date for me. If we both die on the 14th of May we will die to-gether." "I do not know that," she said again. "Very well, but can you tell me how you see my death occurring to me?" "I see blood, much blood." I must own that I felt a cold shiver, run all over me at that unpleasant suggestion, but not willing to betray my emotion I hastily threw a gold piece into her lap, and left her. Now came a few days so full of rush and tear and hard work that I almost forgot my adventure with th girl; but finally the day arrived, to which we all looked forward.—we were face to face with the enemy at last, and a fierce battle was before us. Suddenly I thought of the It was the 14th of May!-I had not date. much time to dwell upon this thought, however, for I found myself attached to the staff of the commander-in chief, who kept us flying with orders in all directions. All I know is that the battle was terrible. In whatever direction I happened to be sent, my horse actually trod on the dead, the wounded and dying, both men and beasts....At last the terrible day wore away, and as the night began to fall, I found myself happily relieved from my duties. I felt half dead with fatigue, hunger, thirst, and wished I knew what had become of my orderly of whom I could get no news at all. I hunted for him for some time on the field from which the enemy had now retreated, and then dismounted to give my poor horse as well as myself a little rest. I was just thinking I would lie down for a while, when I heard a well known voice calling my name. Following the direction of the sound, I came on a dead horse, beside which lay a man apparently dead also. I was about to go further, when my name was again spoken, very near and very distinctly this time. A moment later the voice of my orderly feebly said: "Is it you, my lieuten-ant? Oh, thank God for that! So you see it is the 14th of May to day and I am dying The pretty Gipsy was right,—do you remem-ber?" Indeed I remembered, but I tried my best to persuade him that he might get over his wounds. "No, no, it is all over with me I know it," said the poor fellow. "But oh will you promise me to let my poor old mother know of my death? And there on my neck you will find a little bag containing a few gold pieces; send them to her with my dear-est love. Will you, my master?" With a faltering voice I gave the required promise, and did my best to make him as easy as I could; for he would not let me send for help, which I saw myself was useless. He drank the water I brought for him in my helmet, repeating over again that nothing could be done to save him....After a while, however, I seemed to feel his heart beating more regularly, and, hoping against hope, I ventured to suggest to him that since the prophecy had not been fulfilled in my case, it might be the same in his also, and that he might recover. Suddenly he said: "My lientenant, I wish I could do something for you. You were always so kind to me....and now you have promised to comfort my poor moth-er....Think of something I could do for you in the next world, where I am going....Can you not, master?" What could I say? I did not much believe in what he called " the next world," and felt at a loss what kind of service to ask of a dying man. Remembering,

Twenty years have passed since that day. I am healthy and strong, am happily mar-ried, have sweet loving children. But I pass every 14th of May in expectation of a visit from my orderly. Will he keep his promise? THE FULFILLMENT.

I am the nephew of the writer of the foregoing narrative, and am bound by a promise given to my late uncle to give to the world an account of the sad and very strange cir-cumstances connected with his death, which happened on the 14th of May, twenty-one years later than the occurrences mentioned in the first part of this history, the manu-script of which I found among the papers he

left addressed to me, his executor. 1 had been summoned by him to be present at the wedding of one of my cousins. Little did I think that instead of merry marriage-bells, we would have to listen to funeral knell; still such has been the case.

The family had assembled at my uncle's house on the eve of the wedding. It was the 13th of May. After a late and merry dinner we were seated outside on the verandah. The conversation chiefly turned on the coming event, and among the guests was my cousin's future husband. My uncle occupied his usn-al place an arm able placed so as to com al place, an arm chair placed so as to com-mand the view of the lawn extending to the fence of the property, where a gate led on to the road. Although usually not very talkative, the road. Although usually not very talkative, he was so to day. Suddenly a large dog that lay at his feet jumped up with a lond bark, and ran down the lawn, right to the very gate, where he stood barking furiously, and behaving as if he wanted to prevent some one from coming in. Although the moon shone brightly, and we strained our eyes to discover who or what he was barking at, we saw no one there. As the dog kept on bark-ing, and was evidently much excited, my uncle got up and went after him, as if he uncle got up and went after him, as if he wanted to quiet him. His arrival at the gate, however, seemed to have no effect, for the dog kept on barking savagely, and jumping now to the right, now to the left, till at last we heard my uncle's voice commanding him to be quiet. What now followed was very extraordinary, and even more unaccounta-ble than the excitement of the dog. We heard my uncle conversing with some one, who answered him, too, and we could see no one there, but my uncle as he stood in the bright moonlight. One and the same idea seemed to strike us all together, for we looked at each other with that blank look that people have when something occurs which is inex-plicable to them. I myself felt an unaccount-able uneasiness and dread of impending mischief coming into my heart.

The short conversation over, my uncle re-turned to his arm chair, but with heavy steps, as if he had been hit by some bad news. Yet none of us dared to question him, but we waited with beating hearts for him to speak. At last he broke the heavy silence and ask-At last he broke the heavy slience and ask-ed: "What day of the month is it to-day?" We answered, almost in chorus, that it was the 13th of May. "And what time is it now?" he asked. "Half past eleven." "So it is to be to-morrow," he murmured, as if talk-ing to himself. We sat for some minutes in silence, then he spoke thus: "I have some-thing very strange to tell you. Do you resilence, then he spoke thus: "I have some-thing very strange to tell you. Do you re-member what I told you once about a ser-vant of mine being killed on the very day foretold to him by a Gipsy, and how the same Gipsy told me also the day of my death; and further how with his last breath this same dying servant solemnly promised me to come to me, and warn me of my approaching death? Well he has kept to his word. I have seen him just now. I and the dog, both of us have seen him! And he came to tell me that to-morrow, on the 14th of May. I am going to to-morrow, on the 14th of May, I am going to die!" Although none of us were of what would be called a superstitions turn of mind, there was something strangely solemn about my uncle's manner and words that seemed to dispel any thought of doubt as to the truth of what he said, and for a moment we were all as if completely stunned. My poor aunt burst into tears, so did my young cousins. We men tried to argue with him, and even attempted to laugh the whole thing off, but my uncle's sad and solemn demeanor soon checked us. After a few minutes my uncle went on, "Now let us all be sensible, and to prove your affection for me you will all have to do my bidding till I am gone. Being a good Catholic, I wish a priest to be called to see me." The party at once broke up, and this wish was complied with immediately. Not one of us felt like going to bed, and after re-maining for a long while closeted with the priest, my uncle joined us where we sat in the room together, and again asked what time it was. It was then about two o'clock in the morning, and my uncle hearing this said: "This is the day then! And I want you all to go to bed and get as much sleep as you can so as to feel strong for to morrow, my last day on earth?' Then bidding us all an affectionate good-night, he went straight to his room, and throwing himself on the bed was soon sound asleep. Unnecessary to say that we none of us even thought of going to bed. There we stood, watching the door of his room, through which my aunt came now and then, to tell us how he was. The night passed somehow or other, and the usual breakfast hour found us all seated around the table, trying our best to appear as if we had had a good night's rest, and enjoyed our usual appetites. My uncle looked pale, but composed, and, as it seemed to us, transfigured by something that could not be either analyzed or named. As the sun shone bright-ly, and there was no further allusion to what last night seemed to us an inevitable tragedy, we began to feel more composed and grew almost cheerful as the day went on. Dinner came, then tea-time, and we began to think what excited fools we were the night before. A few friends called, to whom nothing was said of the strange occurrence, and every-thing seemed to go on as usual. Late supper was served, as on all the previous days, my uncle feeling quite well, and looking as if nothing whatever unusual had happened. I must say that I began simply to doubt the sanity of my beloved relative, and even my aunt ventured the remark: "Now you see, my dear, the day is almost over, you are quite well, and thank God this hallucination of yours has left you." "The day is not over yet. Wait till the clock has struck midnight, and we all may thank God if I am among the living," my uncle answered. We went again on the verandah. My uncle lit his pipe, and by degrees we lost all traces of our anxiety. All of a sudden, terrible shricks in a women's voice were heard in the dis-tance. "What is that?" cried my uncle, and calling a servant, he told him to go and enquire. The servant came back very soon to say it was the cook. "He is drunk again, and is beating his wife as he always does when in this condition—now that is too disgusting," said my uncle, "and to think that to-

several days," Then turning to the servant first through avarice and the latter through he said, "Go back this minute, take a couple of others with you, get hold of him, and lock him up in the cellar till he sobers off." The servant turned to go, when we saw a woman running towards the verandah with her hair in disorder, her clothes all torn, and her face fell at my uncle's feet, calling out: "Oh, master, save me, he is killing me!" Then we saw another figure stagger after her. My uncle got up from his chair and went to meet the drupcherd in order to present him meet the drunkard in order to prevent him from coming farther. Then we heard the cook's voice uttering abuse, and threatening cook's voice uttering abuse, and threatening his wife; then some shining thing flashed in the air; then we heard the fall of two bodies, almost at the same moment. What had hap-pened no one knew; it was all so sudden. We ran for lights, and when they were brought out, there lay the cook, who had fall-en into a heavy drunken sleep, with a huge kitchen knife still clutched in his hand; and alongside of him lay my uncle actually swimming in his blood. We raised him as well as we could. He was hardly breathing, but presently he opened

hardly breathing, but presently he opened his eyes once more, and gave us a tender look, and just as the clock slowly and solemnly struck midnight, my poor dear uncle breathed his last,--Ilka in the Theosophist.

#### For the Religio-Philosophical Journal. MEDIUMS AND MONEY.

#### R. B. WESTBROOK.

"And it shall come to pass that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread and shall say. Fut me I pray thee into one of the priests' offices that I may eat a piece of bread."—I. Samuel 2:36.

"The heads thereof judge for rewards and the priests thereof teach for hire and the prophets thereof divine for money."—Micah 3:11.

A priest is a medium, and a medium is a priest. Middle persons have always existed. It has ever been claimed as the function and prerogative of such, to approach nearest to the gods and angels, and to be the anthorized expounders of divine oracles, and they have thus in the estimation of many become a "holy order." Some persons have been shrewd enough to discover that many of those who aspire to belong to a caste are not the wise and great, but the foolish and weak, and it is even asserted that God prefers such persons as instruments to "confound the mighty" Priestcraft has always been ambitious for power. This is true of Pagan, Jewish and Christian priests, and some persons even sus-pect that Theosophists and some Spiritualists pect that Theosophists and some Spiritualists have the same weakness. The priestly role has always been the subjection of the credu-lous to the arbitrary influence of the caste or order. These "go-betweens" never could afford to have a conscience and, therefore, have not shrunk from any deceit that could augment their domain, and hence their chief success has been in the work of demoraliza-tion. The ignorance and supresplian of the tion. The ignorance and superstition of the people have always been the stock in trade of these pretenders. Of course there are exceptions to this rule, but they are not numer ons enough to become conspicuous. After these few introductory remarks—as

the preachers say-we must now come to the main subject of our text. According to the Hebrew record which I have placed at the head of this article, there were certain persons in ancient times who sought the middle man's office for a livelihood. They even "crouched" for "a piece of silver" and were hungry for a "piece of bread"! And in view of this state of things how could it be otherwise than that they should soon "judge for rewards." "teach for hire" and "divine for money"? Now I could say many and very money"? Now I could say many and very strong things against what the Quakers call "a hireling ministry," but of this I shall bear my "testimony" hereafter. My present busi-ness is with professional mediumship, as it exists among Spiritualists—for the purpose of a livelihood—"a piece of silver" or "a piece of bread."

We note (1) that if no one should enter the ranks of professional or public mediumship, who is not influenced by the desire and expectation "to get a piece of silver" the number of mediums would be greatly reduced. Few persons fully realize what a multitude of professional mediums have to be furnished with bread and apparel by somebody. If you cast your eyes over the advertising columns of our Spiritualistic papers, and then count up the numbers who circulate their business cards at public meetings and in other ways, you will find them to be "legion, because they are many. It must be granted that professional mediumship receives very small pecuniary remuneration as a rule. A few are "smart enough" to make it "pay," but the many are starvelings, and carry in their very faces an expression of importunity and expectancy which is suggestive of the want, "a piece of silver" or "a loaf of bread." Most of these are women who have to support themselves, and besides often provide for worthless drunken husbands. I venture to hint that in very many cases any one of a large class of industrial pursuits now open to women would be likely to make "a piece of bread" more sure. Sewing machines are now very cheap and can be purchased on the instal ment plan, and there is always remunerative work for willing and skillful hands. Few persons care to pay much for grasping greasy hands, breathing poiscnous air, singing orthodox hymns, and listening at intervals to the oft reiterated twaddle of the average professional medium. (3) Then what can be expected of the "in-strument" whose chief end in life is "to get a piece of bread"? They must "see something" for the anxious seeker, or the patron would not come again. And it is a remark able fact that these bread mediums have a way of finding out just what the sitters want and expect, and it would never do to disappoint them. They are almost sure to get what they came for. I knew a woman who was very anxious to have her husband distribution of the set of die that she might wed another man, and she liberally supported a small army of hungry mediums for several anxious months, always selecting those who "saw" darkened windows and other signs of a coming funeral —which never came! It cannot be denied that mediumship of the hungry variety, soon lapses into a sort of fortune telling, and for this abuse the sitter is often more to blame than the impecunious medium. I feel a strong sympathy with a woman who suffers a fam-ine of bread, and I would not allow my pen to write a syllable of what I am now writing, but for the hope of inducing such to give up their uncertain means of livelihood and turn their attention to some legitimate industrial pursuit. (4) But what shall I say of those profes sional mediums who prostitute sacred things for pecuniary gain, and trifle with the most tender feelings of human nature, from mo-tives of avarice, teaching for hire and divinhowever, a few stories I read about appari-tions, and such like, I answered: "All right, my friend, I wish you would come to me and warn me when the day arrives on which I

AUGUST 24, 1889

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want. Who can name a half-dozen bireling mediums who have not been detected in frand, and cooner or later lost all reputation for houses character? I cannot call up one for honest character? I cannot call up one. The tricks that have been played upon hon-est inquirers by the silver and bread medi-ums of Philadelphia, New York and Beston, would furnish a history unsurabled in st annals of crime. I could a book on this subject from come to my knowledge. The not the only ones who have not the only ones who have by the mediumistic "craft." that there is no dangeon which to incarcerate the Spiritualists themselves do down and shut them up, the puone law-makers will soon take this matter in hand and provide some adequate punishment. Such a bill has already been introduced in the legislature of Pennsylvania. I know how unpopular it is to tell the whole truth. Everybody knows how the RELIGIO PHILO SOPHICAL JOURNAL has been antagonized for its fearless exposure of dishonest mediums, but if it is not sustained in the future y those who know what a boon true Spiritnallsm is, I shall lose all confidence in the triumph of truth.

triumph of truth. (5) But we are told that 'mediums must live." and that what makes them mediums disqualifies them for worldly pursuits and avocations. When a tramp said to Johnson, "I must live." he curtly replied, "I do not see any necessity for it"! But if persons with two eyes, two hands, and two feet, cannot make a living by ordinary pursuits Lass little make a living by ordinary pursuits i see little hope for their success in "divining for money"; especially if they have no special spiritoal gifts. Then if persons are really so sensitive and passive as to be disqualified for business pursuits, they must be at the mercy of every dark, wicked and trifling spirit confined, by his want of development, to the low and dark regions of this earth. Such mediumship is full of peril and fraught with indescribable evils. The Swedenborgians are not very far out of the way in dis-Tanks are not very far out of the way in dis-conraging all such mediumship, for the reason that such weak persons are more likely to be controlled by bad spirits than good ones. Moreover there are those who ex-tenuate, if they do not justify, the dishonest tricks and pranks of mediums, on the ground that they could not help doing so, because their guides made them do it. If this be true the proper question to consider is whether such mediums are knaves or fools, in order to determine whether they should be confined in jail, lunatic asylum, or institution for feeble-minded persons. They are certainly not safe citizens, and should not be allowed to run at large. How do I know what mo-ment they may be made to ent my throat, steal my watch or set my house on fire?

(6) But I am asked whether it is not a simple matter of justice, for mediums who give up their time to public or private "sit-tings," to be paid for their time. It is the giving up time for sittings, and making a business profession of mediumship that I am writing against. Those who do so always become more or less demoralized, and soon become unworthy to be trusted. While busi-ness matters, family affairs, and the general routine of fortune telling, are made the chief concern of professional mediums, nothing but evil can be the result. Existing laws against fortune-telling ought to be more stringently enforced, and stronger ones enacted. The practice of some Spiritual Associations of licensing certain persons to "preach" and claiming for them the rights of ministers in order to evade the law, is simply disgraceful and ought to be frowned down

(7) What I propose in the place of a bread-and-butter, professional mediumship, is the formation of orderly private circles of har-monious persons, conducted seriously and devoutly, which shall be absolutely free from pecuniary consideration. The most wonder-ful results often follow such meetings, so long as the idea of professional mediumship is excluded. Indeed I would not invite to these circles persons who are or have been known as public mediums. But what I believe to be better still, is for each person for himself to cultivate his spirit ies and intuitions, to set apart a portion of each day for calm, aspiring and profound thoughtful-ness and earnest meditation, learning the art and habit of introspection—looking within one's self, devoutly desiring the munion of saints" in heaven as well as of those on earth; and in some whisper, impulse or impression, he will be pretty sure to be guided into the way of all truth. I might as well frankly say, that while I am a Spiritualist as distinguished from a materialist, and a firm believer in the future life, and the re-turn of the disembodied sometimes; that as I do not need a mediator through whom to approach the do not need a me dium throu ach my decarnated friends, or to " them. Philadelphis, Pa.

the poets, the philosophers, the healers, the prophets, through whose organism, whose gifts, whether physically or spiritually, the Spirit-world seeks to communicate with hu-manity in the earth-life? Men and women who have been "breathed upon" by the Holy Spirit of love for, and devotion to, humanity, for humanity's own blessed sake; who are willing to devote heart and strength, yea, life itself to the glorious work of redeeming and reforming the race!

"And Aaron and Hur stayed up his hands." If it is necessary that earnest self-denying men and women shall devote themselves to the life work of teaching, healing, and in every way striving to elevate, purify and refine their fellow beings, and bring them to a full comprehension of their glorious destiny as heirs of immortality, it is no less necessary that they receive, not only spiritual, but ma-terial aid and comfort. The hands of those who are doing this great work need to be "stayed up," and no thought or concern for himself or his family should be allowed to come between the earnest worker and his chosen vocation.

There are wealthy Spiritualists and liberals everywhere, and their money and inflaence are no less necessary to the success of our noble cause than the patient, self-sacrificing efforts of those whose various gifts call them to the front as workers. Schools are needed; home instruction is needed, that the rising generation be well grounded in the basic truths of our Spiritual Science. We need a Spiritual Temple in every large town where public lectures, séances and enter-tainments can be given, where the people can learn the glorious truth of a continued immortality, free! Spiritual Science is nothing to be kept in

the background, to be hid "under a bushel," or put away "in a napkin." It is the great cause which, more than any other cause that has ever engaged the attention of mankind, is destined to accomplish no less a wonderful result than the usbering in of the "Mil-lennial Dawn," the bringing down of the New Jerusalem" upon the earth.

So, then, to my mind, the most urgent needs of the spiritual movement to day are the earnest workers, who are willing to devote their greatest powers of mind and body to this transcendent cause; and the equally earnest and determined helpers, who, blessed with an abundance of this world's goods, are content to give freely, generously, to the sup port of their brothers and sisters in the field

May the choicest blessings of spirit life be upon each and all of those who have done or may do their part, however great or humble that may be, in the complete and final estab-lishment of the truth of that all absorbing question, "If a man die, shall he live again?" Santa Monica, Cal.

Senator Evarts is suffering from a serious affection of the eyes and will soon go to Europe to consult leading specialists there.

#### SPIRITUALISM

Not a Religiou-An Aid to Faith but Not Faith Itself-Important Suggestions.

#### C. STANILAND WAKE.

One of your readers has kindly sent me a copy of your very valuable JOURNAL containing the "response" by Miss Louise M. Fuller to your questions relating to Spiritualism. Some years ago I watched with much interest what was going on in spiritual circles, but so much space was devoted by the papers I read to disputes between the partisans of particular mediums, if I remember right, that I gave up the subject in disgust. It is quite refreshing, therefore, to read so clear and dispassionate an article on Spiritualism as that of Miss Fuller. Probably it contains nothing new to your readers, unless the facts of her own experience may be considered such, although they appear not to differ, ex-cept in detail, from numerous other facts of a similar nature. The great value of the article appears to me to lie in the evidence it affords that the phenomena of Spiritualism when rightly understood point to conclu-sions which are forming in the minds of those who are sindying the problems of hu man life, or of nature shall I say, from other standpoints.

Miss Fuller says truly that Spiritualism is not a religion. It cannot be constituted such by its realization of a truth which has been almost universally acknowledged from the earliest ages, and which has so firm a hold on the mind of man in his uncultured stage that it is sometimes said the savage can form no idea of death. From what Miss Fuller states, the fear would seem to be that Spiritualism may in some minds supplant religion, through the true relation of the soul to God being lost sight of. Its real value is, not that it gives evidence of the

## AUGUST 24, 18:9.

The former fact is of little moment to mankind in general, except as a matter of curi-osity, and it is probably owing to the too great thought given to the phenomena in them-selves, and not for what they teach, that the tendency to lose sight of God is developed. The immortality of the human soul depends, however, on the existence of the Universal Soul, the Great Being who is immanent in nature, and hence the phenomena of Spiritu-alism should be regarded as completing the alism should be regarded as completing the evidence of that existence supplied by the presence of man on the globe. The defini-tion of Spiritualism to be derived from Miss Fuller's confession of faith (?) does not in-clude any reference to such a Being, and thus confirms the view that it should not be look ed upon as a religion. It is an aid to faith and not the faith itself, and it would be much better to let it retain its place as such than to provide it with "the essential arti-cles of religious belief," whatever these may be. This would be merely to create another sect, and it would be much better to let the churches come to the realization, through the action of their spiritualistic members, of the importance of the phenomena in ques-tion in their bearing on religion. There is one point connected with the phenomena of Spiritualism I should like to draw attention to. It has always appeared to me that its supporters are too ready to ascribe them to the agency of spirits, or entities outside of themselves or the medium. When formerly I was interested in those phenomena, it occurred to me that, assuming the truth of certain experiences, nearly every recorded incident could be explained without calling into ac tion any external agent, and I embodied my views on the subject in a paper which was read before the London Anthropological So-ciety. The power, which certain mediums are accredited with, of being able to tempo-rarily dissociate body and soul would be suf-ficient in itself to explain numerous very im-portion phenomena. That the soul does ficient in itself to explain numerous very im-portont phenomena. That the soul does sometimes leave the body during sleep may I think be regarded as certain. If we are to believe the remarkable story, related some-time ago, on the authority of Prof. Tholuch of Halle University, in *The Open Grate*, of the appearance to the well-known biblical critic, Dr. DeWette, of his own double, which thereby saved his life, I do not see how we can well, in our present state of knowledge can well, in our present state of knowledge or ignorance, set any bounds to our own un-conscious action, and therefore not to that of a medium, in phenomena which are now usually ascribed, and probably rightly so, to the agency of other entities. Imagination, moreover, may quite unconsciously, play an important part in some experiences. Many the dream phenomena which are looked upon as spirit warnings are perhaps in reality due to some mysterious activity of the soul during sleep. In the interests of Oc-cultism generally I would suggest that all the phenomena of Spiritnalism should be carefully classified, so that those which can-not by any reasonable possibility be referred to any agency other than that of dwellers in the Spirit-world may be identified and dealt with without this exterior element. Such a work would appear to be proposed by Dr. Lichard Hodgson, and it is to be hoped that he will be successful in obtaining reliable materis's for the purpose. Phi' delphia, Aug., 1889.

# Woman's Department.

#### WOMEN WORKERS.

The New York Mail and Express gives the following interesting review of "Women Workers.'

"Perhaps the last business in which you would expect to find a woman is blacksmithing, and yet Miss Bole, the pretty girl blacksmith, who is said to be making quite a pile of money in 'Frisco, has already a rival in Alide Wilder, a tall and not unattractive brunette, who makes very creditable horse shoes in a little shop under an elm tree in the suburbs of Brooklyn. Miss Wilder is 26 years old, probably, and has dark, Oriental-looking eyes, and short curly dark hair. Her form is slender, but well knit, and she has been accustomed to help her father in the smithy in customed to help her father in the smithy in preference to doing household duties ever since she was a child. One secret of the at-traction which the occupation has for her is her love for horses, the most restive brute submitting quietly to her control. Captain Mary Miller, of Louisiana, who runs a steam-bet on the Louisiana, who runs a steamboat on the Lower Mississippi, has also her ber husband is master of a trading steamer on the Columbia River, Washington Terri-tory. Mrs. Dow, of Dover, N. H., has proved that a woman can manage a horse railroad company. That she can successfully control a manufacturing corporation is shown by Miss Elizabeth E. Hogan, a shoe manufac-turer of Newark, who has paid within a few months past over \$40,000 to the creditors of her feither which these who received it could her father, which those who received it could have had no hopes of getting. The west boasts its ranch women and farmers, but the largest farm in Queens County, Long Island, is managed by Mrs. Sarah A. Barnum, who, in spite of the burden of her 73 years, runs 2,000 acres for dollars and cents and furnishes occupation according to the season to from forty to one hundred men. Mrs. Barnum's husband conducts a blothing business in New York, but the farm in Hempstead was inherited by her from her first husband and is under her undisputed con-trol. The large estate is purely a stock farm, and Mrs. Barnum boasts that she has never received less than \$500 for a colt born on her premises. Many have brought \$1,500 or more. Two hundred horses is an average number to be found at one time in the roomy box stalls. Other notable women farmers are Miss Hinman and Miss Amos, who raise fruit in South Pasadena, Cal., can it and ship their goods to New York and Chicago. The largest chicken farm in the country is man-aged by a woman. A seventeen acre flower farm in West Seneca, N. Y., yields an income of \$2500 to a woman. of \$2,500 to a woman. The undertaker's business might not be supposed to present attractions to women, but Mrs. R. Cuddey is a round, plump little creature who swings to and fro in a low rocker in an establishment on Broadway, Brooklyn, with a crape-covered coffin to the right of her and a pile of rosewood caskets, surmounted by a baby's coffin in white to the left. Her husband was the original undertaker of the family. He became first crippled with rheumatism, leaving the control of things in her hands as assistant, and then died. She had learned the busir ess and continues it. A group of bright women who have found hat the insurance business will yield a good hat the insurance business will yield a good iving have organized an insurance company in New York, and Mrs. E. E. Atwood is a quiet, capable little body who conducts a fire and life insurance agency in the most sys-tematic and methodical manner in the Equitable Building, Boston. Miss Annette Whitney conducts a successful insurance business in Osage, Iowa, and the number of

women is constantly on the increase who, left widows, become insurance agents taking up their husband's clientele. Miss Mary K. Murphy, real estate agent of New York City, is also a fire insurance agent folly empowered to write policies for the different companies.

The Southern women, so many of whom have been thrown on their own resources since the war, have developed wonderful energy as farmers, fruit canners, managers of cotton, sugar and rice plantations, etc., some of them, as, for instance, Mrs. E. G. Woelper, formerly Miss Estelle Gustine, of New Orleans, now a Boston real estate brok-er, making enviable reputations in other sec-tions of the country. Miss Maria Chotard, of Natchez, Miss., is ravishing New Orleans this summer with a new bonbon, manufactured from the flowers of the sweet olive tree, and from the dowers of the sweet onve tree, and making a small fortune out of a table deli-cacy in the shape of a clear syrup brewed from the same posies. Two sisters in New Orleans have gone into the dairy business on a large scale, and Mrs. Alexander Delmas, in recordition of the damage data in the second recognition of her successful management of a large sugar plantation in the heart of the beautiful Teche country has been elected a member of the Louislana Sugar Planters' Association. Another New Orleans woman, Mary E. Farnham, has shown herself pos-sessed of some practical gifts by taking out recently a patent for a new car starter.

Carpentry is not considered an especially feminine occupation, but the New Century Guild of Philadelphia recently offered prizes for the best nail driving and sawing, which were won by Miss J. R. Baker and Miss C. Altenus, respectively. One lady member of the guild claimed to have built fences, an-other to have a friand who had recend have other to have a friend who had roofed her own house, and a third to know a woman who had built a house out and out. Meantime the trade of cabinet-making is successfully followed by Mrs. M. J. Cullen, of Ninth ave-nue, New York, and by a number of women in Boston, while freeco painting from a scaffold is by no means the most difficult part of the work of Miss Mary Tillinghast, the wellknown New York decorator, who, also, in the capacity of architect, minutely superintends the erection of important buildings.

There are any number of lady physicians, yet the appointment of Dr. Sophia Fendler Unger as Sanitary Inspector for the New York Board of Health for the months of July and August is accepted as a token of their dense in pendler empideration. There are advance in popular consideration. There are not many women druggists, but Mrs. R. S. Brunner and Miss de Socarras graduated with honors from the New York College of Pharmacy last year, and Mrs. Brunner at once went into business with her husband in Brooklyn. Mme. Rudoff, of New Orleans, who drives a brisk trade in the Crescent City, is Secretary of the Louisana State Pharmaceutical Association. There are not many wo-men dentists, but Dr. Olga Neymann who fills teeth on Madison avenue, has two fellow practitioners of her own sex in New York and in Brooklyn, while several graduates of the different dental colleges are establishing themselves in different cities of the country.

One of the brightest business women in New York is Mrs. Sallie McDonald, the grand-daughter of the noted Tom Corwin, who is an energetic and successful advertising solicitor and gets a handsome income. She is remarkably even tempered, keen, and full of ideas and is considered the best collector of money in the advertising business. Mrs. Janet Ruutz-Rees, the President of the Kindly Club, has made a success of writing advertisements, a line of work which several women have gone into, one being employed by a New York firm at a salary of \$3,000 a year. Mrs. Emma Yewdall is making money out of a livery stable in the annexed district of New York, City. She accumulated some little money as a successful milliner, inherited a little more, and, desiring an active life and. being fond of horses, she went into the busi-ness of letting them. Mrs. Louise Brooks, of Concord, Mass., is another woman who lets teams by the hour. Women barbers do not thrive at least hereabouts. Mrs. Lewis Greenslade, the wife of the religious crank known as "Lewis the Light," is deft with a razor, but has lately been compelled to move from Brooklyn to New York for lack of patronage Brooklyn and New York have several women butchers, especially in the Jewish quarters. 8190 several w which latter business the Misses Bradley do well in Philadelphia. Everybody knows that one member of the big dry goods firm of the Riddleys' is a woman, while another woman is the responsible cashier of Macy's great tablishment. Mrs. Adolph Heller and Miss Duffy manage dry goods stores in Philadel-phia. The jewelry buyer for one of the larg-est houses in Brooklyn is feminine, while a hardware store, a coffee house and a coal yard in New York are represented by women. yard in New York are represented by women. Women mike notably good hotel-keepers, several of the best on the Jersey coast being run by them this season. Mrs. La Fetra has just opened a temperance hotel of 100 rooms on H street, Washington. A Woman's Silk Culture Association has been formed in Massachusette, with Mrs. Marion McBride, of Boston, as president. That women understand the benefits of cooperation as shown by the co-operative laun-dry in Bond street, New York, officered and managed by working girls, with Miss Kate Foley as superintendent. The colored women of Little Rock have organized a Washerwoman's Association. An unusual business for a woman is that conducted by Mrs. Christina F. Haley, who has made a comfortable fortune out of the examination of inventions and patent claims. Mrs. Haley was chairman of the business woman's committee of Sorosis until the recent election of Mrs. Ella Hitchcock, a successful telegraph operator. Mrs. Allen, of One Hundred and Twenty second street, has discovered a new vocation, and acts as a guide for tourists shopping in New York. Women constables, deputy sheriffs, etc., are not unknown in the West, even outside of the woman-managed Kansas towns, Mrs. C. O. Winger being constable of Herman, Minn., and Miss Knowles deputy constable in Montana. Girls are usually credited with precocity, and the fifteen little waitresses, only 10 years old, who uniform themselves in gray wool gowns, floffy aprons, snowy bakers' caps, cardinal stockings, and red ribbons to serve the customers of a good-sized restaurant in Grand street, New York, make a staff as novel as youthful. Kentucky discounts the boy preachers with Mary Semons, 10 years of age, preachers with Mary Semons, 10 years of age, who has delivered sermons in Falmouth, and converted sinners. Maud Hutchinson, of Duel County, Dakota, drove a team, and did a full share of the work in stacking 500 acres of hay when only 7. Arizona brags of a girl mining expert on whose indgment the men bet when the ore was taken out of the Tuc-son mines when she was 17. Little Reimer carries mail in Kansas, and there are num-berless instances of strength and endurance

ought to be letter carriers, but enough has been said to show that the necessity of self-support is leading them to push their way into new avenues of labor every year.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through the office of the RELIGIO-PHILO-SOPHICAL JJURKAL.

THE PATH TO FAME. By Edward Ruber. New York: Oscar Lauckner. 16 mo; 352 pp; cloth. Price, \$1.00.

York: Oscar Lauckner. 16 mo; 352 pp; cloth. Price, \$1.00. This is a story for those who have an aim in life, for the author endeavors to arge the necessity of supplementing all practical efforts in life with some aim outside and above either selfish or conventional duties, and with this in view an entertaining parra-tive is introduced upon the attributes of genius. The hero, Clarence Cuiver, an orphan, early thrown up-on his own resources and with a docided taste for painling, struggles and fights for ambition's sake in a way quite extraordinary. The various chapters carry the reader through may digressions in a man-ner that increases the interest of those who care for something above and beyond the usual love story. Though at times dwelling upon the darker side of life, even to the verge of pessimism, it eventually sours up and out hito the open and freer air of op-timism, and expresses a hopefulness which stands undaunted by the worst ipflictions. The story is undounted by the product of an earnest worker in the field of moral culture. The author says: "I would not feel justified in introducing this subject in a novel, if circumstances had not directed my atten-tion to a close personal observation of one of the most extrordinary cases of sacrifice."

This choice collection of new, original and selected music and words is well adapted to all public gata-erings. Our readers who are looking for new and original music will find it to their advantage to send 25 cents to the author and publisher and get a copy.

## tioned.

The Century. (New York.) The Stream of Pleasure—the River Thames—by Mr. and Mrs. Pen-nell opens the mid-summer number of this excellent monthly. Afternoon at a Banch has a pleasant air. Dr. Weir Mitchell's article on The Poison of Ser-pents is on the line of inquiry wherein he has made important discoveries. An Outing With the Chey-ennes is described by pen and pencil. The Lincoln History increases in interest, and an exciting chap-ter in the Kennan series describes State Criminals at the Kara Mines. George W. Cable and Edward Bellamy contribute papers. There are also notes, poems and reviewe. The Eclectic. (New York.) The opening paper

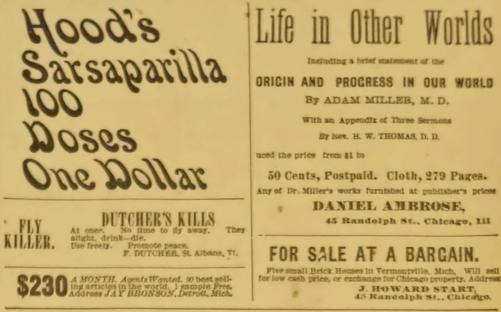
poems and reviews. The Eclectic. (New York.) The opening paper for August, by Frederick Harrison, is an interesting analysis of what was accomplished for good and evil by the revolution of 1789. A writer shows up The Vitality of Protectionist Fallacies, and the causes for it. Dr. Robson Roose has something to say on the art of prolonging life. The Wit and Wisdom of Schopenhauer is the title of a readable paper. One of the brightest papers in the number is Lady Bar-dolph Churchill's talk about Russia. The Mysteries of Malaria will excite interest, which may also be said of Ethics of Political Lying. The English Unstrated Magazine (New York)

The English Illustrated Magazine. (New York.) The frontispiece for August is from the painting of Nicolas maas, entitled The Card Playere. Aston Hall, finely illustrated, makes an interesting descrip-tive paper. Archibald Forbes gives an account of Bill Beresford and his Victoria Cross. Sant' liario, and Better Man are continued. Out-Door Paris is a characteristic sketch. Charles Dickens as an Edi-tor is accompanied by introductory notes by his son, Charles Dickens Jun Charles Dickens, Jun.

The Home Maker. (New York.) An attractive and varied table of contents is given the readers of this popular monthly for August. Marion Harland as editor is as successful as she has been in her liter-ary work heretofore. The articles are short and to the point and women generally should give this mag-szine their support. azine their support.

The Statesman. (Chicago.) Horace J. Smith has an article on Postal Savings Banks, and W. H. Van Ornum one on Labor, Capital and Land, Wo-man Suffrage is ably bandled by Alice Stone Blackwell.

- Golden Days. (Philadelphia.) The usual amount of good stories for boys and girls fill each week's issue of this popular magazine for the young.
- The Season. (New York.) A very attractive number is out.
- The Unitarian Review. (Boston.) An excellent table of contents is given the reader for August. Also:
- The Sidereal Messenger, Northfield, Minn. International Magazine of Christian Science, New
- York. Phre rical Journal, New York.



# PUEBLO, COLORADO.

## TEN REASONS WHY PUEBLO WILL MAKE A CREAT CITY !

FIRST-It is the natoral ore center for the great mining camps of Colorado, Utah the San Juan country, New Mexico and Arlzona, and is stready the greatest smeiting point in America. SECOND-Vast heds of coking coal lie near the city.

THERD-Inexbaustible beds of iron are found near by, from which steel rails, nails, spikes, iron piping, merchant iron, castlegs, etc. are manufactured here. In its iron manufacture it is conceded that it will be the PTITSBURGH OF THE WEST.

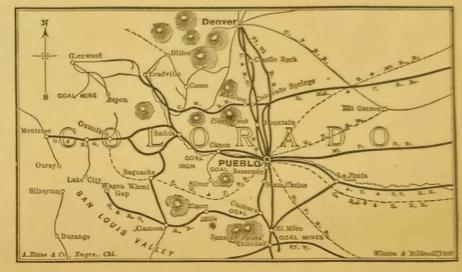
FOURTH-An excellent quality of oil is found near the city in sufficient quantities to supply the entire West, and which, by piping a short distance, would by the improved process, furnish fuel for hundreds of works.
FIFTH-The Water supply is the greatest on the eastern slope, the Arkansas River flowing through the city.

Six: H-It is the center of a vast grazing and cattle country, and is the entrepot for the great San Luis Valley, with its 2,000,000 acres of farming land.

SEVENTH-On a count of its comparatively low altitude it has a most delightful winter climate-warm, very little snow, and almost perpetual sunshine.

EIGHTH-Ten lines of railways under five great systems radiate from the city, with five more lines proposed. NINTE-The Guif road makes Pueblo only about 100 miles further from the seaboard than Chicago, and 117 miles nearer than any of its rivals.

TENTH-No other cly of the West can combine one half these advantages,



This map shows the situation in a nutshell. Everything tributary and down hill to Pueblo.

# **IT WILL BE A METROPOLIS !**

The prices that now prevail on property in Pueblo are but little above those of country towns, and millions will be made there in real estate. We have the exclusive sale of many good things in and around Pueblo. Fol-lowing are a few of them:

Eighty acres near MANHATTAN PARK and the great Teller Reservoir. \$175 per acre. We think it will sell for e500 within two years.

Forty acres half a mile north of MANHATTAN PARK, beautiful ground, gently sleping toward and in full view of the city; \$150 per acre. We think it will sell for \$250 before the end of the year. Forty or eighty acres connering with MANHATTAN PARK on the northeast; \$200 per acre.

Forty or eighty acres connecting with MARMATIAN PARK, \$225 per acre. Would sell now at \$850, if platted into inglots. There will prove unusually profitable as an investment. building lots.

In Addition property we have the early point over selling of Manhattan Park, which is importantly and delightfully located in the north-eastern portion of the city, in the line of the greatest and best building growth. It occupies a commanding position of high ground well above the smoke and dust of the city, and is between the business center of Paeblo and the site of the great feller Reservoir-which is to over 300 acres and will be one of the greatest attractions in Southern Colorado. The motor line, which is to connect this great artificial lake with the center of Paeblo, will traverse the entire length of Manhattan Park, and the fashionable drive of Pueblo will be in this direction.

A little over one-third of the blocks in Manhattan Park have been sold during the last six months. We expect the remainder to sell in ninety days, and look for the prices to double before the close of the year.

SUMMERLAND SONGS AND HYMNS. By B. M. Lawrence, M. D. New York: The Author, 345 Fifth Avenue. Price, 25 cents.

# Magazines for August not Before Men-

Sphinx, Bavaria.

#### BURLINGTON ROUTE.

#### Through Sleeper Daily to Texas Points

Points On and after August 11, 1889, the C., B. & Q. R. R. will run in connection with the Missouri, Kansas & Texas Ry. from Hannibal, a sleeping car from Chicago to Galveston, Tex. without change, thus making a new short, daily line between Chicago and Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Anstin, Houston, Galveston and other points in Missouri, Kansas, Indian Territory and Texas. The sleeper will leave Chicago on the Burlington's fast train "Ell" at 5:45 p. m. dsily, connect with C., B.& Q. train leaving Peoria at 8:20 p. m. daily except Sunday, and reach Texas points many hours quicker than any other route. Through tickets can be ob-tained of Ticket Agents of the Burlington Route and connecting lines. P. S. Eustis, Gen'l Pass. & Tkt. Agt., C., B. & Q. R. R., Chicago.

The Modern Science Essayist, The New Ideal Pub-lishing Co., Boston, for July and August-numbers 9 and 10, contains Evolution of Society by James A. Skelton, and Evolution of Theology, by Z. Sidney Sampson. This monthly aims at publishing popular essays and lectures on Evolution. Price 10 cents a number or \$1.50 for the series of fifteen numbers.

#### Prices for Blocks of 46 Lots. -\$1,500 Half Blocks of 23 Lots.

In smaller quantities \$40 per lot, No less than five lots will be sold, which includes one corner. Terms, one-third cash, balance 6 and 12 months equal payments at 7 per cent interest; or one fourth cash, balance 4 8 and 12 months equal payments at 7 per cent. Nothing as desirable can be had except at much greater prices. Full particulars, with maps, furnished free on applicable and blocks, residences in all localities, and warehouse and manufacturing wite: No less than five lots will be sold, which includes one cert

sites.

e are agents for the property of the following	corporations of Fuebio:
The Irving Investment Company,	The Pueblo Land Investmen
The Fairmount Investment Company,	The Manhattan Investment
The La Veta Park Company,	The Home Purchase and In
The Mountain view Fond Company and	The Olehland Stee Comment

We have sold over \$600.000 worth of Pueblo pro purchaser who has not sold could take a handsome on their investments made within that time nts. In the last eight months, and Some have refu ed 150 per cent

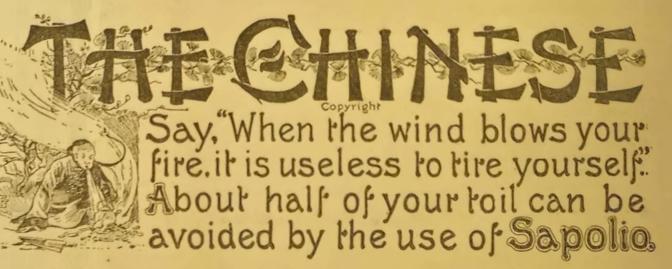
heir investments made within that time take pleasure in selecting the very best of everything for non-residents, who entrust us with their

We take provide the providence carefully answered. All correspondence carefully answered. We refer to the FIRST NATIONAL BANK, Pueblo, Colo., and the STOCK-GEOWERS' NATIONAL BANK, Pueblo, Colo.

#### ROUND TRIP 30-DAY TICKETS TO PUEBLO AND RETURN

On ail roads and from all points west of the Ohio river, will be sold on Aug. 26th, Sept. 16th and 24th, and on Oct. 8th, at one fare for the round hip. Come and see for yourself.





It doesn't make us tired to tell about the merits of SAPOLIO. Thousands of women in the United States thank us every hour of their lives for having told them of SAPOLIO. Its use saves many weary hours of toil in house-cleaning.

## BEWARE OF IMITATIONS.

Grocers often substitute cheaper goods for SAPOLIO to make a better profit. Send back such articles, and insist upon having just what you ordered.

ENOCH MORCAN'S SONS CO., NEW YORK.

## RELIGIO-PHILOSOPHICAL JOURNAL.

# Beligio Philosophical Iournal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

### BY JOHN C. BUNDY.

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The BELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within cersain limits is invited, and in these circumstances writers a e alone responsible for the articles to which their n imes are attached.

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Anonymous letters and communications will not be noticed The name and address of the writer are re quired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be re t irned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the

JOURNAL, containing matter for special attention, the sunder will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, August 24, 1889.

#### "Mediums and Money."

Under this heading on another page our learned friend Dr. Westbrook does 'some very plain talking. We don't object to plain speaking; in fact we rather think it the best method. But in considering so important a theme as mediums, and especially in co-ordinating therewith money, one needs to look at both sides in order to fully master the question. Mediums did not invent the vocation of mediumship; in very many cases they have been forced into it by the vociferous demands of acquaintances, when once the germs of medial power have been discovered. Drawn from the avocations incident to domestic life in order to gratify unceasing demands for exhibitions of medial power, women too poor to hire help to fill their places are driven from sheer necessity and self-preservation to adopt the calling as a vocation, and to exact a fee. They often deplore this necessity and would prefer to give their services freely when inspired to exercise their powers, and to be let alone at other times, but eager friends and a rapacious public render this impossible. That very many women, and men, too,-more is the shame-eagerly welcome the first feeble signs of mediumship because it promises a-

sewing machines on the installment plan, and snys "there is always remunerative work for willing and skillful hands." That this assertion is too sweeping needs no argument to prove to those familiar with the condition of the working classes; and, alas! even if wholly true, how rarely is a poor woman skillful at anything, how seldom has she had the least show of a chance to become skillfull

The Doctor also thinks few care to pay for attending the noisome gatherings where darkness and twaddle predominate. We wish from the bottom of our heart he was correct in this supposition. But, unfortunately for the welfare of true Spiritualism and .for the good sense of the well-to-do class, such is not the case, to the extent it should be. Otherwise sensible and refined people visit such psychic cesspools as Dr. Westbrook depicts, with eagerness. That little but evil can come from such gatherings every experienced person knows, and yet the demoralizing farce goes on, and the patrons of it are responsible, not the medium. There is no law, moral or statutory, obliging them to attend, and without their support there would be no dark séance.

We sincerely wish mediums could live without taking toll from those to whom they minister; but the cold fact is they cannot, any more than can the "minister of the Gospel." "The laborer is worthy of his hire" was well said, and no one has a right to demand of another the exercise of psychic power without pay, any more than one has the right to demand physical services without reciprocating. That the world cries loudly for mediums and that the demand so far exceeds the supply as to make the opportunity for hordes of tricksters, is a notorious fact. The remedy for all this is more easily stated than applied.

We are not traversing Dr. Westbrook's statements as a whole; for, as a whole, we very largely agree therewith. Our aim is to portray correlative facts. We deprecate the existence of paid mediumship, as we do that of a paid ministry; but so long as the ministers of God must "teach for hire" the mediums of spirits must "divine for money." When that happy time shall come wherein all men have reached the devoutly-to bewished-for condition attained by our good friend Dr. Westbrook, and so well described by him in his closing sentence, then will there be no more need either of ministers or mediums.

#### International Magnetic Congress.

This Congress, for the Study of the Applications of Human Magnetism for the Relief and Healing of Diseases, will sit in Paris from the 21st to the 27th of October. The most powerful means possessed by humanity for the relief and healing of its ills, is human magnetism. The knowledge and use of it are but little diffused. To further extend it would be to diminish the amount of suffering which presses so heavily here below upon all, and would retard for more than one the moment of death, and dry up the flow of tears from their very source. Such is the end proposed by the organizers of the Congress, and to attain this they ask the attendance:

1. Of magnetizers of all nations.

2. Of patients who, having themselves experienced the benefits of magnetism, could not better pay their debt of gratitude than in aiding others to a knowledge of the same. 3. Of all those who are not indifferent to the ills of the human race.

depend upon it?

Polarity-its history. Are we agreed as to its distribution in the living human system? Degree of practical utility.

Automagnetization.

Electro-magnetism. Can we successfully combine the action of electricity with that of human magnetism?

Magnetism and the medical fraternity. Have there always been, at least since Mesmer, physicians who have regarded magnetism as a curative agent of most marvellous power? Why have such physicians not been more numerous?

Professional practice of curative magnetism, the facilities or obstacles it meets with in different countries. Reports in connection with legislation and especially in France with the law of the 19th of Ventose year XI. Is it desirable that this law should be modified? What shall we think of a law that would interdict the practice of magnetism by any one who is not an M. D. or health officer?

The present programme is not at all restrictive and any matter pertaining to the object the Congress has in view, or even outside of the questions herein stated will be thankfully received.

Members of the Congress are particularly invited to send to the general secretary accounts of all remarkable cases of healing which may not already have been published. No paper will be discussed in Congress unless it shall have been submitted to the Bureau before the 1st of October and accepted by the same.

Notices of adherance, memorials, testimonials and other documents should be addressed to M. Millien, Secretaire général du Congres, place de la Nation, 13, Paris.

#### The Strange Story of Harry Munzer-Sane and Insane.

The daily papers report the case of Mr. Harry Munzer, who voluntarily came before the court in this city for the purpose of being pronounced insane and cared for, and thus protected from himself. The case presents so many points of interest to the student of psychic science, and shows so clearly the utter inadequacy of the old methods to explain or deal with it, that we quote at some length drop its name, and know itself to be the report:

Munzer is about twenty-seven years old and has been of exceptional habits. His face is not unhandsome, and his features bear a decidedly innocent bu intelligent expression. The change he underwent dur ing the hearing was remarkable. His story itself was not so very different from what one might expect to hear from a man who felt himself becoming insance What terrified the jurors was the complete chang in his features as he proceeded. From an innocent in his features as he proceeded. From an innocent, harmless expression at the beginning they changed to one of extreme cunning and malignity. As he proceeded deep lines appeared on his checks beside the note. The eyebrows contracted darkly and the corners of the mouth drew down. His forehead wrinkled up as an old mark, and his voice actually changed so that a listener might have supposed that a man of forty-five were talking. The words came from deep down in his cheet, and, in fact, the entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes be-came watery. When the narrator reached that por-tion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit murgazed upon the face of a man about to commit mur

For four years he had acted as entry clerk for Ed For four years he had acted as entry clerk for Ed-son K-ith, and his manipulation of figures was con-sidered something wonderful. He had been subject to gloomy spells at periods about two years apart, during which he would become a recluse for weeks at a time. He spoke of the spells, saying: "I feel something approaching heavily, but I can take care of mealthere"

of myself here." Beads of perspiration stood on his brow, but he displayed no nervousness. "The queer sickness came on me again about a year ago," said he, "and this time I became much alarmed at the developments. I seemed to be approaching a state altogether differ-ent from the natural one. An ague-like feeling then living at my father's house, on West Lake S My mind did not seem to grow weaker, but to be altering its functions materially. Presently the sight of a tool or anything with a blade would start every fibre and nerve in me to tingling and I be came afraid of myself—afraid for my friends. I fel I felt an impulse growing upon me to harm or kill. knew what I was about. "I recognized the faces of my friends, I had a cool control of my mental faculties. I was not out of my head in the least, but there was a desire which semed to be muscular as well as mental, and apart from my natural voltains. My father tay only the ouside of this, and I dared not explain this him the complete revolution in my being. He sen me to Lake Geneva to be treated in a private insti-tution there, and now for seven months I have been tution there, and now for seven months I have been there under the constant care of reveral experienced physicians. They have been unable to assist me. I grew worse, and I knew it and realized the dread change. Never have I lost my senses. The doctors gave me chloroform, but I fear that it has hurt my nerrous system and served to augment this fearful development, rether there use it. We expended development, rather than cure it. We consulted and development, rather than cure it. We consulted and thought a change would be good for me. "I now insist that I be placed somewhere, so I may be watched and treated differently. I have not been home since I left Genera. I will not go there, for I believe that some rapid change for the worse would take place immediately, should I go back. This mania would unman me and force me to do that which I have been battling against. I would fill some one I would immediately and yet I would that which I have been tatting agains. I would kill some one. I might kill mytelf; and yet I would know what I was about."
"That will do," said the Judge in a husky voice. Munzer was startled at the command. He looked up wildly, then fell back in his chair, half exhausted. Tears fell down his cheeks, the wrinkles disappeared form his forshead tha findlab expression left. peared from his forehead, the fiendish expression left his face, and a minute more he was again the young man, Harry Munzer, with the innocent face. The jury brought in a verdict finding him insane." Insane! That is the coarse and indiscriminating conclusion of legal and medical knowledge as dealt out in courts of law. If Mr. Munzer is able to understand the remarkable influences which like the meshes of a spider-wed, seize on his will and bend it to purposes foreign to itself, does this not clearly show that those influences originate outside of and independent of himself? If his own mind was so diseased that abnormal mental impressions were the result, would it not be impossible for him to reason as he does on his situation? Does not his narrative clearly reveal two indivdualities, independent of each other? Instead of being insane has he not become obsessed by an intelligence which seeks to express its demonlac character through him?

Dr. Westbrook suggests the purchase of ence. Does the reality of magnetic healing it off. The present methods of medical science are harmful instead of helpful with such patients. To place them with others in an asylum, the concentrated influence of numbers intensifies sensitiveness, and thus augments the trouble. Remedies like chloroform, or morphine, by weakening the nerves and inducing an abnormal sensitiveness are also pernicious. No medicine can avail, and to place such patients in an asylum is in most instances equivalent to incarceration for life. The obsession will increase until it overlays and completely conceals the real personality.

There is here a broad humanitarian field for those who accept the new views of psychology. What is demanded for a cure of such cases of obsession is a stronger and unselfish control, to dispossess the foreign influence and keep possession until the patient regains his mental strength.

A strong magnetist would be able to take control of the subject's mind, and retain such control until changes were effected which would prevent further interference on the part of the obsessing intelligence.

### "Arcane ( late Esoteric.) "

We stroke the fur of King Cat with great satisfaction, and that sagacious animal purrs pleasantly, on reading Madame Blavatsky's Magazine, Lucifer, for July. It is seldom that a scheme for gambling on public credulity, with a brainy Russian for its head, and a sapient Irishman for its tail, is knocked out in one round; but such has been the fate of the "Esoteric" section, T. S., following the exposure of the "fake" in the JOURNAL of June 8th. In Boston lately, where the same "Esoteric" business was flourishing with Ohmart for its brains and Botler for its other furnishings, it took several newspaper reporters, the confessions of several soiled sucking doves, and the assistance of the police to accomplish the desired result.

It is true that W. Q. Judge still holds in New York, and his private "Aryan" lodge has not yet been raided; but Blavatsky has fled to Fontainebleau, France. There she issues a bull-papal, not Irish, for Judge has a monopoly of the latter-"to all pledged Theosophists," that the Esoteric section must 'Arcane" in future. The reason, she says, is that this name has the advantage of being one "which has not been dragged in mire and ridicule by charlatans," and she hopes that her dear "psychologized baby," as she has called Colonel Olcott-even her "flapdoodle Olcott," as she has playfully dubbed him, will sanction "Arcane." She also hopes that all her pledged members will "readily adopt" the label Arcane-which means, we suppose, that they will look in the dictionary to see what it means, learn to spell it, have it tagged on the collar around their necks, and continue to smell by this name as savory as they did when they were "esoteric."

We hope so; "arcane" rhymes with inane; and it makes little difference whether Blavatsky and Butler, or Ohmart and Judge, operate either esotericism or arcanity upon that portion of the public who must be duped for the simple reason that they like it. "Gulls Nabbed by Knaves and Rascals" was Blavatsky's version of the esoteric letters, "G. N. K. R.," the motto of Ohmart and Butler, but we all know how she hates her peers and rivals. If Blavatsky would only "tote fair" and divide the honors with other professionals, she could get up a magnificent trust or combine. There is Diss Debar, out of jail and out of a job; there are Ohmart and Butler, of much experience in the business, out of a job and out of town by request of the authorities; there is Street, and Chainey, and "Tony" Higgins, and dear knows how many more we could name, all unobjectionable and available for either the early arcane or late esoteric variety show. We hope the "Council in England," of which Blavatsky speaks (if there be one), and "the American Council" of which she speaks, composed mostly of one wild Irishman, will consider our suggestion favorably.

The Bijou states that the nine leading sects of Japanese Buddhism have 56.89 priests, and 79,907 temples. It says: "There cannot be a religion higher than truth. It is eternal and will, at length, gain the complete victory over all. Civilization is a large tree covered with gaudy flowers; it is the true religion which causes them to bear sweet fruit."

When these Buddhist missionaries come let us give them fair hearing, as they do the Christian missionaries. One thing will be in their favor. "For the whole world," as the Bijou says, did their Tathagata teach great truths. So we shall have, from them, no esoteric Buddhism or secret occult mystery hid. den from the people, but their teachings will be open as the sun, which shines for all,

Years ago an American gentleman present. ed to the Japanese Royal Library at Jeddo a large package of books on liberal Christian ity and Spiritualism, which were gratefully accepted. Let us give and take and so gain.

#### Blavatsky in Paris.

"On an average we are shocked or amazed about once a week with fresh story coming over from the French capital. Last week i was the elixir of youth formulated out of rabbits and guinea pigs, by Doctor Brown Sequard. Now it is a wonderful femme-chat the patient of Doctor Charcot. This marvel ous girl-cat is a pretty, golden-haired blonds of fourteen, who is ordinarily a well behaved little girl. When the cat-fit strikes her, homever, her face is convulsed, her eyes tun green, and her mouth is distorted with dread ful grimaces. She drops on all fours, s ers about the room, humps up her back, an spits with truly feline ferocity if approached She will catch and worry a mouse, play with a bit of paper, or give vent to prolonged an agonizing mianiments as the mood takes her. Having successfully accomplished the cat ac she resolves herself instantly into a beauth ful, meek-voiced, blonde haired little girl."

We clip the above from one of our erchanges, whose editor evidently does not know that the famous Bengalo-Russian cat has gone in her astral to Paris to be treated by Dr. Charcot. We "wouldn't mind saying" that we "know she can travel in her astral body," and every body but the sucking-doves will recognize the portrait. We have it on private information from our own office cat that these fits come on weekly, just when a copy of the JOURNAL reaches London, and not a "hundred theosophists defending her" is any use. King Cat is going to Paris to advise Dr. Charcot to put his patient on a diet of psychic chickens.

#### C. Staniland Wake on Spiritualism.

On another page we publish an able communication from that ripe scholar and trained thinker, C. Staniland Wake, whose Evolution of Morality, in two volumes, published by Trubner & Co., about 1878, is widely known in this country and has just been supplemented by a third volume entitled The Development of Marriage and Kinship, London; Redway. It is rare that so brief an article as Dr. Wake's covers so wide a field and states the points so perspicuously. We are glad to have this writer permanently settled in this country, and shall hope to have the JOURNAL enriched by further contributions from him.

It is not often that a priest secedes from the church of Rome, as the Rev. Jerome Mathews of St. Mary's, Bath, has done; nor, if he does, is he candid enough to give his reasons. Here is what has been in the mind of this "After long and particular priest: thought and study, I have arrived at the conviction that the Jewish and Christian Scriptures, though possessing many excellences are full of legendary and mythological statements, and that they possess no claim to, and manifest no evidence of, Divine inspiration; that the Roman Catholic Church has no claim to be regarded as a Divinely-constituted anthority; that the Papacy is a human institution, gravely compromised to error and superstition, and therefore injurious to the spiritual and temporal welfare of mankind; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the Universe, but the son of Joseph and Mary; that neither demoniacal spirits, nor a place or state of everlasting torment have any eristence in fact, but originate in ancient mythologies. With these convictions, which l have striven against for a long time without success, it would be dishonest for me to continue as a priest, teaching only the pure the ism of natural spiritual religion, which I profoundly believe and desire to promote. I therefore this day return to our excellent and kind bishop the sacerdotal faculties entrusted to me by his lordship."-Light, London.

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source of revenue, is true. Such persons always come to misery and disgrace in the long run, but their sins and weaknesses should not be shouldered on to the conscientious and altruistic class of mediums, and the distinction should always be made.

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Some of the sweetest, purest, noblest, most self-sacrificing souls we have ever been blessed with knowing, were or are following the vocation of public mediumship. Only that it might seem invidious we would gladly name these angels in disguise who are helping to make heaven here and now; and doing their duty despite the wearisome, exhausting demands upon them and the keen sense of shame they feel at being classed with charlatans and dishonest mediums. God speed the day when the public and especially the Spiritualist public will intelligently and sharply discriminate these classes. Whatever of blame there may be-and it is much-for the opprobrium resting upon mediums as a class should be placed where it belongs, towit: (1) upon Spiritualists themselves, and (2) upon idle curiosity-seekers and pelf-hunters who from unworthy motives seek mediums. Though in the last analysis it will be found that avarice and selfish ignorance with which the world is saturated is the primary cause in all this medium-hunting, mediumspoiling and pseudo-medium business.

We can name rich men, living in elegance, with wives who have nothing to do from morning until night, who will for an evening's divertisement, or for purely business purposes, take their richly attired companion and seek some poor medium whose brain is reeling from exhaustion after a day passed almost wholly in the abnormal state of trance, and, against the protestations of the sensitive, insist on a séance. When all is over and the rich sitter comes to pay the fee, he grudgingly offers a half dollar, with the remark: "You know I send you a great many customers and my influence is worth a great deal to you. I ought not really to pay you anything but I will give you half price." The poor medium is then expected to go into ecstasies of gratitude to the "influential" sitter who quite likely never turned a dollar in her direction. This is no imaginary bit of writing, and some day we shall publish the names of these very respectable and "influential" citizens, most of whom belong to or affiliate with some popular church.

CONDITIONS OF ADMISSION.

The subscription price of admission for members of the Congress is fixed at ten francs. Every member will have the right:

1. To be present at every session.

2. To present his views and to take part in all discussions under the direction of the bureau.

3. To receive a copy of the proceedings of the Congress.

#### PROGRAMME.

The history of magnetism-should it be confounded with hypnotism?

Magnetic procedure. The laying on of hands. Passes. Insufflation. Action of the will without any exterior motion. Action at a distance.

Magnetized objects. Magnetized water. Therapeutic applications. Acute maladies -can they be eradicated from the starting point even in the gravest cases? Chronic maladies. Duration of treatment.

The relief and healing which supervene after magnetic treatment,-are they attributable in most cases to anything else than suggestion? Are they produced very frequently in other than hysterical disorders, and consequently do they differ from those ameliorations more or less unexpected, that are observed in cases of hysteria.

Magnetic sleep,-should it be confounded with a hypnotic condition? Is there danger in it? Is it necessary for treatment? Should it be induced?

Somnambulic lucidness,-its varieties. degrees and advantages.

Suggestions,-its immediate and remote effects. Therapeutic applications; possible abuses. Are all subjects receptive to suggestion? Is it true, as has been pretended, that suggestion destroys free will?

Lethargy, catalepsy, fascination and other curious effects of magnetic sleep. Can the magnetizer allow experiments to be made npon his patients relative to these different effects?

Public séances with experiments, are they useful or damaging to the cause of curative magnetism?

Magnetic fluid, discussion as to its exist-

Such cases are by no means rare. The insane asylums have great numbers of them, and the treatment they there receive tends to confirm the obsession, rather than to ward | broader wisdom and charity.

Buddhist Propagation Society in Japan.

Rev. G. Loomis in The Independent tells of the formation, in Tokio, Japan, of a society to correspond with foreign Buddhists, to publish Buddhist tracts and books, and to establish missionaries in foreign lands. The society say they "do not intend to spread any special form (or sect) of Buddhism, but to proclaim the great truths which the Tathagata (teacher) taught for the whole world," and funds are being generously given them. They publish a paper, The Bijou of Asia, which says: "Christianity is now rapidly declining in America and Europe.... The rude explanations of human nature and man's origin and destiny must fail to satisfy the developed intellect. So we are led to think that in the West, including America, the time is drawing near when the Christian faith will disappear, or at least will receive transformation. What shall then fill the gap? A purer and higher religion. Buddhists ought to make these Western people know the truths they profess."

Their views of the decline of Christianity, and their hopes of putting Buddhism in its place, are quite as rational as the dreams of foreign missionaries and their friends that the heathen world will become Christian. Neither will find realization, but the sympathy of religions, their unity in great foundation truths, will be better understood, the traths of each will find favor with all, the errors of each will be outgrown by all, and the world will be the better in the light of

Between the religious feeling excited by the camp meeting and the indignation provoked by the prohibition of dancing at the hotel the people enjoying the close of the summer at Lake Bluff are experiencing quite an interesting time. At the camp meeting' last Saturday the Rev. Dr. Boole of New York, who is perhaps the most prominent of the eminent clergymen who have taken an active part in the meeting, preached a stiring sermon on the "Waters of Life," taking for his subject the Samaritan woman at Jacob's well. The doctor is a forcible and eloquent preacher, and made a marked impression-There has been such a tempest in a teapo kicked up by the self sanctified at the Blu because the young people have occasional indulged in a dance in the parlors of the He tel Irving that the Rev. Dr. Boole was aske to express his views about dancing. Muc to the chagrin of the self-constituted "per fect holiness" people who have for severa seasons past attempted to run this beautifu summer resort as though it were actuall owned and controlled by a community

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Quakers, the Rev. Dr. Boole not only does not condemn it unqualifiedly, but even thinks a person can dance and not sin.-Chicago Times.

An unusual ceremony was performed in the German Catholic Church of the Sacred Heart at Dubuque, Ia., last Sunday. It consisted in what is called blessing the bells. All the Catholic societies in the city-four German, one Irish, and one Bohemianmarched in procession through the principal streets, with banners and bands of music. The ceremonies were witnessed by an immense crowd. The four bells were placed in a row before the altar. A priest first washed each bell thoroughly. He was followed by another priest, who annointed the bells with oil. Another made the sign of the cross seven times on the outside of each bell for the seven sacraments, and four times on the inside to symbolize the calling of the people from the four ends of the earth to the gospel. The bells were then solemnly dedicated to the service of God. And yet the noise arising from these bells will be no less a nuisance to the sick. What a farce!

"We have many gods," said the Chinaman to a Denver reporter, "a great many; every river has its god; there is one for the Yellow River, and these gods have their likes, so we find these out and do things to please them. We have a god of theatres, a god of grasshoppers, a god of snakes, of tea. of gold, of silver, of snow, of strength, and in fact of almost every thing. Then there is Wang Papa before whose image is placed a list of lost or stolen goods. There are gods for each of the three hundred and sixty trades; there is a monkey god, a fish god, a god of cruelty, a god of revenge, and also the gods Hen and Ha, who are gods of storms and rains. Every tree has its god, and when a tree is to be cut down every body about is told of it so that they can be near their own gods and the tree god who has lost his home cannot harm them. And there are gods for the different parts of the man's body, for the hair, neck, tongue, Free Religion may be said to meet and kiss and the other parts."

Momus writes: "The Rev. Jas. De Buchananne, a recently converted Methodist divine, is now lecturing before the Spiritualists' Mediums' Society at 104 22nd St. He claims to be controlled by a band of guides, although from his speech and address, one would readily detect his own personality. 'Heaven and Hell' was his subject last Sunday afternoon, and although Spiritualists are familiar with many of the arguments used, a very able and eloquent address was given. The old theological heaven was pictured as of yore, and Dante's Inferno with all its horrors and terrible ponishments was illustrated again and again. Mr. Buchananne then gave an idea of the Spiritualists' heaven without its flery furnace for punishing the wicked. The evening lecture was on the subject of 'Life.' The meetings were very well attended."

A press dispatch from Middletown, N. Y., says: "Lawyer Luther R. Marsh has been a pretty constant resident of this town for six months past, and is here still. Mr. Marsh is understood to have secluded himself among congenial surroundings for the purpose of giving his whole attention to the completion of the elaborate work he is writing on Spiritualism. He purposes to make the work a complete exegesis of the theory and practice of spiritual manifestations from a biblical standpoint. Incidentally he gives the story of his connection with Mme. Diss Debar He admits that the medium, in her normal state is base, mercenary and wicked. Mr. Marsh is now engaged in reading the proof sheets of the closing chapters of this book, which is being printed at Buffalo, and will be issued from the press in October."

Mr. and Mrs. Bundy left the city last Saturday night by boat for Northern Michigan, comes. Mr. Bundy has not had his feet on the ground since he left Lake Pleasant a year ago, and he feels the necessity of absolute rest and a chance to come in touch with nature for a few weeks. Letters that require his immediate attention will be forwarded, vigorous fall campaign.

"There is no doubt," says the Jewish Messenger, "that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law. because it does not speak to their hearts, and since this is all they have been taught of their religion if they neglect it there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously show forth its more spiritual truths?"

The Thirteenth National Conference of Unitarians is to be held at Philadelphia instead of Saratoga (where the Methodist church which they had occupied was refused them), Oct. 28th to 31st, says the Christian Register. One day is set for four papers on 'The Liberal Christian Ministry of To-day,' by Revs. J. T. Sunderland of Ann Arbor, Mich., Joseph H. Allen, John Tunis and Francis E. Abbott of Boston, followed by a discussion. Will these accomplished and genial clergymen consider what they have to do with Spiritualism? Mr. Abbott was a leader in the Free Religious movement, editor of its organ, The Index, and his name was stricken from the list of Unitarian clergymen years ago. Unitarianism and by his personal presence and position in this large and important conference. This shows growth and mutual appreciation, and is well. In a few years Spiritualism may be appreciated. Wait and see. Mr. Sunderland, the editor of The Unitarian, an able monthly magazine, is decidedly on the spiritual side among western Unitarians, although not a Spiritualist, and has no unity with agnosticism. His leading position is significant.

Father 'Damien, the Catholic priest who made his home on Molokai island, the Sand wich island leper settlement, has been held up as a saintly model of unparalleled selfsacrifice and devotedness, going among a wretched and forsaken people where he was sure to meet his death by leprosy, as he did-The New York Independent gives the facts to show that this leper colony was started by the Hawaian government in 1865, and those who went there were well provided for, others, Protestant and Catholic, going there occasionally to preach and otherwise help them. It quotes from a report in 1874 by H. A. Wideman, President Board of Health: "In material things these Molokai people are better off than most natives, better off, with few exceptions, than they ever were in their former homes. Mr. W. R. Pragsdale, who showed great self-sacrifice by going there of his own accord, is the present excellent superintendent of the asylum." This was before Father Damien's day. The present pastor of the Molokal Protestant church is not a leper, but went there with his wife, who has contracted the fearful disease. All this shows that the priest was a good man, whose devotedness deserves commendation, but that Protestants have also gone among the lepers, who were not neglected but kindly cared for by the government-The story, as told in our newspapers, has the air of a Catholic effort to show their superior saintliness.

Dr. Brown-Sequard is an American. His father, Capt. Edward Brown of the American where Mrs. Bundy will remain until frost navy, was a Philadelphian and married a French woman on the island of Mauritius named Sequard. He and his descendants took the name Brown-Sequard.

Mrs. Elizabeth Faith, who died recently at Louisville, had her coffin made under her own personal direction more than three years ago. all other matters must await his return. He, It was made of solid walnut lined with zinc, hopes to come back refreshed and ready for a and trimmed with white silk. It was inclosed in a strong cedar box, and this in still another box made of thick oak lumber.

> "The Progress of Religious Freedom"-a valuable book by Rev. Phillip Schaff, D. D., says: "The theory of North America is religious liberty and equality..... Intolerance and persecution have wrought incalculable misery in the past, and are contrary to the spirit of Christianlty, justice and mercy, and incompatible with modern civilization .... The church needs and should ask nothing from the State but the protection of law."

## Influence of Human Magnetism.

To the Editor of the Religio-Philosophical Journal.

Several of your correspondents have given their views in regard to the influence of human magnetism upon plant development. In the JOURNAL of July 6th, Mr. Whitworth adds one more pen-thrust at this, which must to most readers seem a bubble of the must to most readers seem a bubble of the imagination. That it is a solid suggestive fact, however, is more than possible. He says: "Weeds left to their own devices will grow with remarkable vigor. They seem to be imbned with inherent power to branch out under any and all circumstances, and to increase and multiply with a vim that noth-ing short of a grubbing-hoe can check. But let any species of prizable plant be so left to fight it own way and note the result. To a dead it own way and note the result. To a dead certainty it will be either crowded to de-struction by weeds or become stunted, misshapen or otherwise spoiled.

And he asks, "How is this?" Well, his statements of fact are correct as Well, his statements of fact are correct as every observer knows, and the answer to his concluding question is just as patent to him who begins the study of evolution aright, and considers the vital force, life-principle or spirit the essential factor in progressive de-velopment, and deems all the varions forms, or trace abusined as but the varions forms. velopment, and deems all the varions forms, or types physical, as but the crystallized de-mands of said vital force or spirit. for a transient resting place wherein to perfect and adjust the new faculties added to it at every step thus taken. The rule is: The lower and baser the organization the more tenacious of life and "the fittest to survive" unaided. Every plant that grows, every animal that lives gives evidence of this fact, and man in his individual and in his race progress closes is individual and in his race progress close the evidence with positive proof. It is the higher order of plants—the esculent and fruitful—that man finds most useful and agreeable to him, and these in the struggle for existence are no match for the lower orders that possess little beauty or utility. These lower plants are useful to the lower animals and insects, because upon a plane of development similar to theirs, and unsuited to the uses and tastes of man because too far below him in the scales of progress.

The life-principle is a thing of progressive growth. In moss it is vital force; in man it is the soul, spirit or lutellect. Between these two stations there are thousands of re-lay houses which it builds for itself and tem-porartile occupies while securiting new provers porarily occupies while acquiring new powers. From the beginning up to its entrance into the last type or station, which is the human body, it is under the watchful care and pro-tection of instinct. Upon crossing the threshold of this last station it acquires the only faculty remaining necessary for self-control and self-sustentiation--reason. During its whole career it has credually approached its whole career it has gradually approached reason and just as gradually departed from instinct. Instinct is the Divine Mind ab-stract; reason the Divine Mind concrete. Un-der direction of the former the adjustment and the working of all parts of the universe are perfect because the supervision is absointe, and all things are kept in harmony with their surroundings. Life is tenacious because fitted to its surroundings. But as it advances upon reason it recedes from instinct, exchanging the government of the Infinite for the control of the finite, resulting in destruction from inharmony. But let me emerge from Mr. Whitworth's pestiferous weeds and talk for a moment only about plant sympathy. I know a man who claims that verdure follows him wherever he goes. Now don't let your witty Kansas correspondent (Anderson I believe) say that verdancy necessarily accompanies those who believe his stories, for this may be one of those things that did not appear to the mind of the ancient philosophical dreamer. This man says that wherever he resides the grass grows more luxuriantly, the leaves put on fresher and brighter hues, the flowers bloom more beautiful, etc. Now this might all be a mistaken idea of his, but let me tell you of one thing about which there is no mistake, for I have personally tested the matter my self: This same man cannot keep in his pock et a correct time-keeper because any watch that he may carry will run too fast. Now, this man does not possess what is called a magnetic nature. He does not attract men toward him, but rather repels them, and as they express it, "Freezes" them by his presence. Nevertheless whoso-ever listens to his talk is almost sure to adopt his views. Thus he seems to repel sympathy and attract intellect. Sympathy is the re-sponse to affinity. And is it not probable that we all have our own affinities in the lower world of life, aye, even where life is not generally credited with existence; in the still waters of the lake, and the surging floods of Niagara, and the silent rocks upon which they stand and over which they flow Do not all these things influence us, and have not thousands of men and women be come almost exstatic under this influence, and in prose and poetry described the im-pressions thus made upon them by things naensate? The mineral, regetable and animal kingdoms are our progenitors, and have furnished the elements which make up the human compound. These elements remain loyal to their source and carry back the soul to worship at nature's shrine, and unless there is greater power in the imperfect thing than in the perfect, that soul must react upon and materially affect the lower realms of the visible universe that so powerfully act upon it. FARMER LEE.

#### GENERAL NEWS.

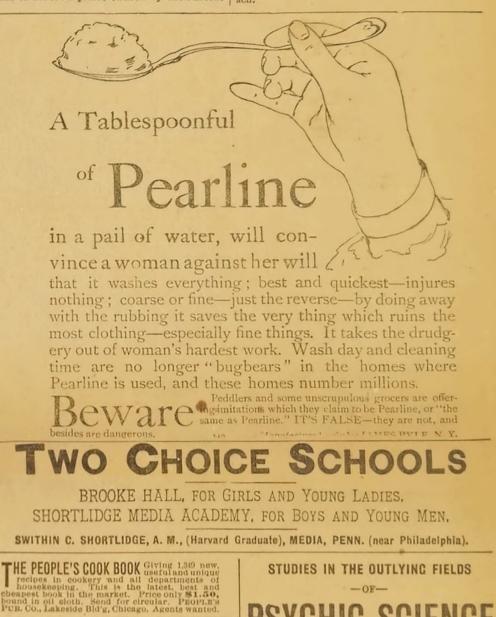
Speaker Carlisle has arrived at Gaudalajara, Mexico .- The Pennsylvania Iron company of Lancaster, Pa., has resumed work after eighteen weeks' idleness.-The railroads have announced an advance of 25 cents per 100 on pig iron between New York and Chicago, to take effect Sept. 1.—Charles Griz zard, a condemned murderer, broke jail at zard, a condemned murderer, broke jail at Watson, Ark., and is now in hiding in the swamps near the town. The place is sur-rounded by twenty five or thirty armed men. - George Glass, one of the most prominent citizens of Pittsburg and a leading Mason, died Sunday night. -H. H. Branch a wander-ing musician from Evansville, Ind., commit-ted suicide at Peoria Sunday - Burglars ening musician from Evansville, Ind., commit-ted suicide at Peoria Sunday.—Burglars en-tered the office of Tom Webb, a Peoria ticket-broker, Sunday night and stole \$206 and eight silver watches.—The charity commis-sioners of New York have under their care James Dwyer and John Wilson, runaway boys from Kansas City.—The Hon. Charles W. Clisbee, ex-judge of the Cass and Berrien counties Circuit court, Michigan, died Sun-day night at Cassopolis.—A runaway gravel train on the Northwestern road dashed into J. O. Eastman's house at Owatonna. Minn.. J. O. Eastman's house at Owatonna, Minn., and almost demolished it.—Andrew Nelson. 8 years old, was drowned at a picnic at Des Plaines, Sunday.—Fred F. Schaffer, a butcher at 1500 Michigan avenue, Detroit, Mich., died at the armory in this city, where he had been under treatment for supposed delirium tremens.—The 15 year-old boy found drowned in the lake at the foot of 65th street Sunday is believed to be Joseph Kablis, who lived at 17½ Seward street.—Three miners have been killed by an explosion in a colliery at Hanley, Staffordshire.—The National bank, the Milan Savings bank, and the Bank of Naples have advanced 24,000,000 lire to two Turin banks to arrest a panic caused by the suicide

of Copello, one of the leading capitalists of

Frank Sorenson was fatally injured at Nanticoke, seven miles from Wilksbarre, Pa., last Monday, by a trap he had arranged to kill thieves.—John Lees & Son, cotton spin-ners, who operated the "Dover Mills" in Philadelphia, Pa., have assigned. Liabilities, \$36,000; assets, \$25,000.—Jim Smith, a Detroit crook, started to run away from officer Wat-Rins, who was trying to arrest him, and the latter shot, wounding Smith, perhaps fatally. --The Rev. Fred A. Barnitz of Middletown, Pa., a retired minister, and Charles H. Car-penter of Fhiladelphia, a well known printer, while fishing in a boat last Monday were swept into the whirlpool in Swatara creek and drowned.—The Pennsylvania railroad company is about to adopt a rolley towards company is about to adopt a policy towards its employes more important than any in its history. Arrangements are being made to establish a pension system, the first of the kind in the United States.—Marshall C. Twitchell, son of the United States consul at Kingston. Ont., accused of burglarious entering the premises of Mrs. Martin and shooting at her with intent to kill, has been liberated from jail on \$6,000 bail. He will be tried September 16th.- Charles Keller of Philadel-September John.- Charles Keller of Fullader-phia, at present a bartender at Lambertville, N. J., accompanied by Mamie and Winnie Colligan, aged 17 and 20 respectively, while boat riding at Easton, Pa., Sunday evening were carried over the falls. The girls were drowned. Keller was rescued.

Pueblo, the manufacturing city of Colorado has doubled its population during the last two years; a record unequaled by any city in the Union. This in-crease was the result of the location at that place of several important factories and the building of three new trunk lines of railway.

Beecham's Pills act like magic on a weak stom-



Bills are now being sent out to subscribers in arrears, and it is important that they receive proper attention from the recipients. Just surprise the editor on his return from a greatly needed vacation by paying up and renewing-one and all. If you do this, you will be surprised to see how much better you will feel and how it will invigorate and encourage him. The cash-in-advance system is the only proper way to conduct a newspaper, and the credit system is continued with the JOURNAL solely to accommodate subscribers; hence they should be equally accommodating and make a special effect to get square when called upon to do so.

The brilliant essayist and writer, Edwin D. Mead, delivered a very able lecture before the National Educational Association at its late convention in Nashville. His theme was most timely: "Has the Parochial School Proper Place in America?" The lecture was widely noticed by the press and the demand for it in full has been so great as to warrant publication in pamphlet form, in which shape it will soon be issued. Every one interested in this topic-and who is not?will want this exhaustive argument against one of the most threatening dangers now menacing the peace and progress of this country.

It is stated that after several day's sickness the young daughter of Mr. and Mrs. F. M. Boshiller of Elkhart, Ind., was given up by the physicians as dead, her heart and pulsebeats being imperceptible. "Her father went to La Grange, had a grave dug and made the necessary arrangements for the funeral yesterday. In company with several relatives he came back to be astonished on approach. ing his home to learn that his daughter, several hours after his departure, and while lying in her shroud, had returned to life. The case puzzles the community."

#### GENERAL ITEMS.

Lyman C. Howe is lecturing at Vicksburg, Mich.

Gen. James B. Coit of Washington has purchased the scaffold on which John Brown was executed at Harper's Ferry, Dec. 2nd, 1859, and proposes to exhibit it in the form it was when the execution took place.

Dr. Charles Theodore, Duke of Bavaria, the philanthropic physician, recently celebrated at Tegersee, in Bavaria, his removal of the thousandth cataract from the eyes of his poor patients.

Ex-Mayor Richard Vanx of Philadelphia, who was the first American to dance with Queen Victoria, is spending his thirtieth season at Saratoga. He is described as "a queer old-school gentleman."

Ex-Vice President Hannibal Hamlin, though 81 years old, spends a great deal of his time outdoors, working in his orchard and flower garden, or taking long walks. He is said to be still good for ten or fifteen miles a day on foot.

Horace Greeley once preached a Christmas sermon in Dr. Chapin's church. He began by saying: "It is has been said that I am the poorest speaker in America." P. T. Barnum, who was present, said that it was really true, but what he said enchanted every hearer.

The Rev. C. P. McCarthy has been doing some excellent work lately in New York City, by his able lectures and uncompromising hostility to all forms of frand. His subjects at 230 W. 36th St., were, "The Future Work of Spiritualism," and the "Spiritual Aspects of Dr. McGlynn's Mission Work," and "The Nature of the New Birth."

Allen, La.

## Married.

At Onset Bay. Mass., August 12th, by Ber. E. B. Falechild R. John G. Wyman, of Brioklyn, L. I., to Miss E. A. Vie Enceision) of New York City.

My voice. One bottle of Ely's Cream Balm did the work My voice is fully restored-B. F. Liepsner, A. M. Fastor of the Olivet Baptist Church Philadelphia. I was so much troubled with

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# RELIGIO-PHILOSOPHICAL JOURNAL.

# AUG UST 24, 1889

## Poices from the People. INFORMATION ON VARIOUS SUBJECTS

TWEED SOUND. ENDIN WE BORNEDE NED.

(To Mr. and Mrs. James Friest, Darry Dapet, N. On the Dilieth anniversary of their marriage Aug. 5th, 1880.]

#### JUSTEPH BRALS,

Fifty years of married life, Fifty years of toil and strife, Fifty years of love, and this is lifty years of wedded blis".

6

Memory takes you back in time To that moment all sublime, When the mutual promise given Might last through time and into heaven.

Now backward over memory's road We trace the path way you have trod; We know that each has helped to cheer The other when the way was drear.

You've found the sunshine and the shade The same as all whom God bath made; But sup and shadow only tend To make your hearts more closely blend.

Mapring, too, have blessed your hearth, With childhood's gey and lightsome mirth; These heaven-sent blessings, one by one You've tolled for, taught, and guided on

Until they come in manhood's prime, To joyfully welcome in this time! For hand in hand you walk to-day, Though fifty years have passed away.

Fifty years! How few there are Who walk together thus so far; How many changes you have seen, How oft you've said, "It might have been!"

Yes! change on change has followed fast, And new inventions till at last We send our thoughts from zone to zone, And each one knows his soul's his own.

From man-made creeds and dogmas free, We now rejoice, and know that we Shall henceforth breathe a freer air And never more grim fetters wear.

And now may heavenly peace and joy Be ever yours without alloy. As year by year rolls on, may they Recall this "Golden Wedding" day.

And if the five and seventieth year Shall find you both in spirit sphere, With angel friends in glory rare, You'll hold your "Diamond Wedding" there. Greenfield, Mass.

> For the Religio-Philosophical Journal. BE COMFORTED.

#### Written for a Jewish Friend.

From this bright space where angels are, Reaches my vision wide and far;

And though I seemed to leave you there With all things earthly, sweet and fair,

Yet am I nearer than you deem As in some hallowed, golden dream,

I strive to wive the falling tear To whisper, "Father, I am here!"

Can I not give you some sweet word, Such as the sleeping Jacob heard

When angels from this lovely place Talked with the dreamer face to face?

Be comforted, be comforted! I live! I live! I am not dead;

But in your heart and at your side, Twas but the seeming me that died.

I live! I love! I am not dead Be comforted, be comforted! -A. Robbins.

## Faith at Johnstown.

## No Controversy on Re-Incarontion. The Views of a Distinguished Me-

diam and Anthor.

Whilst we ultarly ignors the provid and egolisti-cal assumption that we slove know the broth, and cal assumption that we slove know the truth, and do not for one moment attempt to deny that you may be right, friends, and we may be wrong, we feel justified in claiming that the balance of testimony is all on our side, and this we allege on the following grounds. Commencing from Sweden-borg, following on with the disciples of Mesner, the clairvoyance evolved by mesnerism, and finally, dur-ing the first or earliest of the direct spiritual com-munications communications given at a time when ing the initial of emitted of the offect spiritual coll-munications—communications given at a time when the minds of mortals were wholly unbiased by pre-conceived views, and therefore were specially re-ceptive to original truth as given by spirits—in all these, and other methods too numerous to mention, we have not only had no teaching concerning re-in-caroation, but directly the opposite, namely - a strong d nial of its reality, and many reasons assigned, all showing why it was neither in barmony with na-ture, dod's revealed methods of progression, or a necessity for the upward march of the soul. The spheres of spiritual life, planetary and solar states, have ever been pointed out, as the means by which progress was to be affected, and justice rendered to

progress was to be affected, and justice rendered to every living creature, and not re-incarnation. We will not now enter into the many logical reasons we could give for the rejection of this doc-trine. We are writing on the subject of testimony, alone, and in this category we not only repudiate, without argument, the associations so often made by re-incarnationists, that our spirits are too low and ig-norant to be aware of this doctrine, whilst the re-norant to be aware of this doctrine, whilst the reincainationists' spirits are so high and lofty as to be informed thereon, but we refer further to the teach-ings concerning "Devachan," in which it is asserted the spirits dwell in a sort of unconscious state for one or two biomeand years, and cannot return to earth; or else, as some as act, the spirit or "seventh unionals" group off into another the spirit or "seventh principle" goes off into such distant spiritual regions as to render return impossible. Of course, it may be alleged that it e doctrines of "Devachan, Karma," the second secon rative testimony from the Spirit-world is against the belief by a thousand to one, and should we enter upon the plane of controversy, we should have as many hard thinge to say against belief in this doc-trine as has been provoked by the tale of "The Cu-rate of Olivarria," as detailed in No. 87, or as are to be found in the arguments of Madame van Calcar, be found in the arguments of madame van Carcar, in the same number. Once for all, however, all the laws of human testimony justify us in the assertion that the sum of proofs on our side, constitute the facts of Spiritualism. The origin of the doctrine of rc-incarnation in this century, as detailed in "Spirit-ualism in France" (vide "Nineteenth Century Miracles"), shows nothing more than opinions based on the powerful psychological influence of two leading mitds. Thus then we have no common ground on which Spiritualists and re-incarnationists can meet. Argument in such cases is vain, controversy equally useless and offensive to our readers. We can but ask our friends on both sides to agree to disagree.

Both classes believe in the necessity of doing Both teach that the only road to heaven, good. whether it be reached by one life on earth, or a thousand, is through the path of righteousness. Both dc-clare that heaven, and all we can hope to enjoy as heaven, must be outwrought by our own perfections of character, and on these points at least we may clasp hands, and unite in the stupendous aphorism --The Kingdoms of Heaven and Heil are both within you. Beyond this we can only search, trust, "watch, wait, and labor." With these views, and wholly convinced of the uselessness and weariness of controversy, we must kindly refuse to enter within its endless entanglements, and for the present close down upon further discussion of the subject. We—the Spiritualists—solemnly affirm there is no evidence known to mortals in this century that can prove either the existence of the soul beyond the grave, or the nature and conditions of soul life, except the thousands, and even millions, of communi-cations, given by spirits to earth in this our present generation. This alone is assured knowledge, based on proven facts; all else is belief based on the opinions of men. Our opponents then may be assured we shall be slow to relinquish our facts for their opinions--and this--as long as the souls of those we have known and loved and trusted come back to make known the fact of their continued existence, and to give irrefragable proof that as they now are, we ourselves shall soon be. If we have done our and lived as far as possible up our highest light, we shall commence a fresh set of experiences, starting from the goal of earth we have left and mounting upward and onward to those supremest heights, through which the vision of poor mortals can never penetrate. If we have failed in our earthly mission, we shall no more go back to repair our error than the eagle returns to be the egg, the oak to be acorn, or nature to any of her rudimental states. We shall commence life again from the point we left off, but no more as mortals. As spirits, in God's "many mansions," there is room for all, spheres for all, and progress for all. This we are assured of by independent spirit communications, from thousands of mediums, through thousands of sources, and in lands and scenes too far removed from each other to admit of the possibility of collusion or deception. This is judicial testimony the world over, and on this rock do we build the church of spiritual knowledge, against which the winds of opinion and the waves of unbelief have no power, and from which no mere theories can ever move us. -Mrs. Emma Hardinge Britten, in the Two Worlds.

## tors.

Some days ago the Tribune gave an account of the appearance in sontheastern Georgia of a white man named Im Pont, who claimed that he was the Messiah, and had come for the purpose of saving the Measure, and had come for the purpose of saying the biacks, where saisation had been neglected. That part of Georgia where this impostor made his ap-pearance is on the ocean, and the blacks, who far outpumber the whites, are far more ignorant than their city brethren. Do Pont found an accomplice in a man whom he introduced as the Prophet Elijah. and between them they swindled the colored men out of considerable money. The authorities laid hands on these fellows, but

the religious excitement which they had started raged unabated, passing, however, from the hands of white into those of colored leaders, who, being a litle more sincere than their predecessors, were more dangerous. A black man named James, a local magistrate, announced that he and not Do Pont was magistrate, announced that he and not Du Pont was the true Christ and soon gathered a large body of followers. When any one questioned his divinity he eaid that that individual was possessed by a devil, and ordered that he he leaten with clubs till the evil spirit was driven out of him. This form of ex-orcising worked well. Few were the devils which did not fice dismayed after a sound drubbing. James was soon arrested, but when he was in jall another colored man told the disconsolate Jamesites that he was King Solomon and that for the time be-ing he would take clarge of them. Some of them were a lidle surprised that a man whom they had

were a little surprised that a man whom they had known for years as Shadrach Walthour should have been a king in disguise, but they took him for what he said he was, and Solomon began to collect a lot of wives and concubines. A female relative of James hald claim to the title of Queen of Sheba, and the women took her at her word and proceeded to wor-ship her. Another colored man annunced that he was Nebuchadnezzar, and, to act the part to the life, fell down on all fours from time to time and ate some grass. The whites of Camden county, however, have been irreverent enough to put King Solo-mon, the Queen of sheba, and Nebuchadnezzar into jall, the first time so many prominent characters were ever locked up together, But there is no likelihood that the matter will stop

But there is no breakmood that the matter will stop here. It will not be many days before Daniel, Elisha, Esther, Abasuerus, Moses and Aaron, and other Old Testament worthies are preaching in the Camden woods or praying in the Camden jail. The blacks are suffering from religious bysteria just as the whites have thousands of times from the days of the Whites have thousands of times from the days of the Flagellants down to the present age. The Mil-lerites were no more in the possession of their senses than these illiterate, impressionable Georgia blacks. The colored preachers have done the best they could to stay this tide of insanity, but with little success. Their flocks have deserted them for strange gods, Their flocks have deserted them for strange gods, and the ministers have had to appeal to the civil authorities to lock up all the Messiahs, kings, queens and prophets whom they find sloshing around. But It is like cutting off the head of the bydra. When-ever an Old Testament worthy is jugged two or three new ones rise up to take his place. It is a fever which must run its course. They have settled that the world is to come to an end a week from fever which must run its course. They have settled that the world is to come to an end a week from Sunday. When they see that it does not they will get over their foolishness, as many deluded whites have done before them, pick up their hoes, and go to work. They will ask the churches they have aban-doned to take them back on probation. They will be forgiven and the old order of things will soon be restored. The whites must have patience and toler-ance. Some of them must have lived long enough to baye seen the larks and other phenomena at white to have seen the jerks and other phenomena at white folks' camp meetings towards the commencement of the century.— *Chicago Tribune*.

#### The Modern Miracle.

Are you interested in what is known as bypnotism out in Chicago? It is a mystical sort of an influence of one mind over another, to which I paid no atten-tion until the other day, although it has been "in ev-idence," these several years. What impels me to speak of it in these letters is because two or three days ago a dangerous operation was performed at the city hospital called the Hotel Dieu on a woman with its aid, the operator being Dr. Tillaux, a well-known and clever man, and several other celebrated surgeons were present. Now, this operation was one which called for much skill and science, as the patient was suffering from hernia of the bladder. She was told what was going to be done, but begged to be chloroformed and not hypnotized, and even on the morning of the operation asked the student who came to her bedside not to put her to sleep. How-ever, while they were talking he hypnotized her, and in this condition, at his orders, she dreesed and walked through the halls to the operating room prcceded by the young man and followed by the doctors and students of the hospitals, all of whom were deeply impressed by the sight of a woman thus unconsciouely going to the place of suffering. She stepped directly up to the table, quickly but modestly took off her clothes and lay down of her own accord. Then the operation begap, and while the surgeon was cutting his assistant talked to her on indifferent subjects-about the weather, was she hungry, and so on, all of which questions she answered rationally, calmiy and in her usual manner. The operation, a most difficult one, lasted twenty-five minutes, and having dressed the wounds, which took another five minutes, thus making in all half an hour, the surgeon had her carried to her room, still hypnotized. Her waking was anxiously watched for by the physicians, who had told her she would feel nothing. When she came to herself, she looked at those around her quite surprised to find so many present. To the surgeon's question about her health she replied she felt very well, and then he remembered that he feared he would not be able to perform the operation by chloroform that day on account of the weather. "I am sorry for that," she said, in a tone that

## Another Batch of Religious Impos- An Old Sail's Opinion of a Modern Notes and Extracts on Miscellaneous Ist hie.

To the Rditor of the Raligts-Philomynteal Journal

Mra, Lena Bible, now reading at No. 117 Elleworth avenue in this city, is a medium for spirit commun-leations, and often gives information to angloue inquirars concerning their absent friends and other matters, and such information uniformity proves to be correct. She is strictly truthful at all times; in fact, trath is the leasting trait in her character. Her gifts as a medium have osen developed within the last four or five years, and since my acquaintance with her began, previous to which time she had heard and known but little of Spiritualism.

Mrs. Bible is rapidly coming to the front as a speaker and a medium. She has several phases of mediumship, and withal so utter dislike of all frauds, which she heartily coincides with the RELIGIO PRILOSOPHICAL JOURNAL. She is brave and fearless in publicly denouncing frauds, and when occasion requires, does so in strong and unmistakable lan-guage. I wish I could give you an idea of her pow-ers of oratory, but as mine has formerly been "a life on the ocean wave, a home on the colling deep," I can use a murfinepike much better than a pen. Besides, since I became an inhabitant of the United States on February 18, 1805, so many events have transpired that some of them may have been forgot-

In the course of my life, which has not been short, have heard some good speeches by persons of talent so that I may claim to have a toterably correct opinion of what oratory is. As I overhaul the log book of memory I have a recollection of many to may venture to compare my young friend, Lena Bible. Many years ago I heard our lamented Silas Wright, then one of our United States S-nators. It may seem to you presumptions for me to compare such a young and obscore individual as my friend Lena with Hon. Senator Wright, whom she so much resembles both in strength of argument and diction. Elisha Williams, of Hudson, N. Y., used to perambulate the state as a counsellor and an able advocate at *nist prius.* Samnel Nelson was also a good speaker as connsel. My county sent him to Albany as a member of the Council to revise the Constitution. That must have been in 1828. He was soon appointed Judge of the Sixth Circuit, and had Nist Chancellor's Jurisdiction in Equity. I once had the pleasure of hearing Gerritt Smith. My ears have once been greeted by the sound of Mrs. Eliza-heth Cady Stanton's voice. John W. Edmonds once argued a case in the Supreme Court in my hearing; it was admirably done. Emma Handings gave us a sourse of lectores on Spiritualism, an excellent speaker. I cannot refrain from mentioning the names of Senator Ira Harris and Hon. Joseph S. Bosspeaker.

worth, both schoolmates with me. But this is off the course I intended to steer; I must tack about and clew up. What I wish is to in-duce you to say something in the JOURNAL that will cause people who read it to know something about the obscure, but worthy person. Grand Rapids, Mich.

GARDNER KNAPP. Nothing that we could say would be half as effect" ive as Brother Knapp's own quaint way of picturing Mrs. Bible's qualifications. We trust she may have a brilliant and useful career. The JOURNAL will be glad to chronicle her work and aid her to keep abreast of its own progress.

#### Can't Help It!

To the Editor of the Religio-Philosophical Journal.

The thing "I can't help," is a desire to have it known, through the RELIGIO-PHILOSOPHICAL JOUR-NAL, that I have read and said "Amen" to the prophecy of J. R. Buchanan, found in the article copied from Buchanan's Journal of Man. "There is a world of wonders in the operation of spiritual power and spiritual intelligences, which is daily becoming more wonderful and instructive. The spirit power that writes messages and paints pictures on slates, makes pictures in panes of glass, plays on musical instruments, carries mediums in the air, lifts pianos and tables, and presents itself in the human form that was once familiar as a friend, will continue its enlightening work until heaven is brought very near, and sacred truth takes the place of decaying superstition."

I read on until I found a writer saying: "Not a day passes but some young *savant* reveals to me things that I was familiar with before he was born.' And finally: "I don't admit the supernatural; there is no supernatural. A fact must always be the effect of a law of nature. Hence it is natural, and to deny a priori, without examination, that a creative law does exist because it is not known; to contest the reality of a fact because it does not happen to be comprised among facts that are already demonstrated and established, is the error of an illy-balanced mind that believes that it understands all of nature's laws. If any savant has this pretension he is a poor What I am waiting for is the serious man indeed! examination of facts. Then I promise some surprise." I again shouted, "Amen!" Only a few days ago I was jotting down some thoughts upon the subject, "Immortality and Religion," as I thought at the time for the columns of the JOURNAL, and insisting upon it that it is our pre-rogative to attain to all of that degree of divine perfection that characterized Jesus, the great Judean example of "life and immortality." He required that one be perfect even as he was perfect, and he was not an Utopian nor his teaching extravagant. I instanced as evidence the approximation to the perfection of Christ, of such men of the present day as J. R. Buchanan and Elliott Coues. I did not designate them as "Dr. J. R. Buchanan," and "Prof. Elliott Coues," for the reason that I was not contemplating them in their relations to the world, but to heaven and heavenly things, where the ruling spirit is "no respecter of persons;" and as men who had experienced something of that which characterized Paul, and such as he addressed himself to when he said: "You hath he quickened, who were dead in trespass and in sin, and hath raised us up and made us sit together in heavenly places in Jesus Christ." Union, Texas, J. B. CONE.

## Markiests. Utah has a colony composed of natives of the

Hawailan Islands,

John Grass is among the weightlast connectors of the Stong. He is a good man, weighing over 200 phonds.

Joff Davis' hook, shout which he is now marred, ing with his publishers, only ranched a sate of 21. 000 enples.

Under the new licheffer law in Minnespeis which makes drunkenness a crime, a woman was the first to be sentenced to jail.

Mr. Largenteur, a Ht. Paul artist, has been en-aged by a San Francisco millionairs to paint a gi-000 portrait of a black pointer pup.

Sussnville, Nev., boasts of a citizen who has been sunstruck, struck by lightning, frozen until be lost consciousness, and yet is as "hearty as ever."

W. J. Arkall says that in London Russell Hunt. son has run across a new process that will remin tionize the present system of photo-engraving.

Miss Maria Mitchell gave \$1,000 to Vassar college and divided the remainder of her estate and her scientific instruments, medals, etc., among her reistivas.

Ex-Attorney General Garland has fallen into a soft place at Washington. He has been appointed an attorney for the Union Pacific road at a salary of \$25,000 a year.

Senator Sherman is now doub less a firm bellerer in the thirteen superstition. The rule overhauling of his thirteen tranks by the English customs ac-thorities did the business for him.

Sir Lyon and Lady Playfair, Sir Henry Loch and his wife, Sir Thomas and Lady Idina Brassey, and Lady Shrewsbury are among the English notabilities now on the way to this country.

A gooseberry bush, growing out of the side of a maple tree, twenty-two feet from the ground, waa big sight in Johnsbury, Vt., when a tree was felled in the court house yard the other day.

Oliver Wendell Holmes says that in reviewing his life he finds that he has taken more interest in sp gery than in pretry, but he realizes that his fame will rest upon the efforts of his pen, not of his kulfe.

Explorer Stanley was once the Omaha com-spondent of several eastern papers, and a man who was a chum of his at that time says Henry M. was the readiest and most accomplished liar he say knew.

A trumpet producing its musical note by the s-bration of a circular steel membrane by means d electricity has been invented by Captain Zinang, d the Thirteenth Infantry, in garrison at Dominant Orne, France,

President Carnot of France has taken a gran fancy to Americana, and has gone so far as to lean the game of poker. He was initiated into the meteries of the game by Gen. William B. Franklin, commissioner to the exposition.

Smoke extends from California to Western Kap. sas, a distance of 1,000 miles. At first the smoke partially shut of the rays of the sun, making the air cooler, but now it adds to the already high tenperature. It is supposed to be caused by the mone tain fires in Montana.

The first settlements in Arizona and California were founded by Eusebio-Francisco Kina, a Jesui who was an explorer in those regions as early a 1650. He founded the first settlement in Arizons of the Gila River in 1670, and in 1697 founded the first settlement in California.

Nathaniel Pierce of Wisconsin and George & Pierce of Oneida county, New York, are twins, bon in April, 1800. They are exactly alike in appeaance, and seventy years ago courted the same gin visiting her on alternate nights. Being detected they both got the mitten.

The Shah of Persia recently tried to climb the Eiffel tower, but his courage gave out when he was tear the top and he returned ignominiously to the ground. He refused to take the elevator, and the result is that the Parisians are inclined to look upon the Shah as a word deal of a courant the Shah as a good deal of a coward.

Aged twins are now commanding journalistic a tention. Here are three pairs well advanced a years: Samuel and John Nice of Germantown. P., 85; Saily Kennett of Madison, N. H., and Jacob To-tle of Alton, N. H., 84; Mrs. Martha Cook and Mr Mary R. Stackhouse of Wrightaville, Pa., 87.

Mrs. Laulii Willis, the only Samoan women this country, has taken charge of the company a Samoan showmen who recently arrived in in

In one of the dispatches received by the New York Times from the scene of the disaster it was stated that some persons who had been rescued from the flood only to find themselves sole survivors of their families had abandoned all faith in Providence, and had emphasized their change of mind by casting away their Bibles. This affords an illustration of a kind of faith that never should have existed. These persons had evidently cherished the idea that, if they tried to live religiously, Providence would see that they did not suffer from the effects either of their own or others' carelessness; and that natural agencies of a destructive character would in some mysterious way be instructed to pass them over, even while causing havoc all around. This expectation having been falsified by facts, their faith in the divine government is not only shaken but destroyed. Their standpoint is manifestly a less reasonable and noble one than that of the patriarch Job, who in the depth of his trouble could exclaim, "Though He slay me, yet will I trust him."

Herein lies a lesson for the clergy and for all teachers of youth. The only stable faith is one that reposes upon the order of nature, or at least that fully accepts that order, and is therefore prepared for all that may flow from it. The man who supposes that by any pious observances he can, to even the smallest extent, guarantee himself or his household from fire or flood, from pestilence, famire, or any form of physical disaster is virtually a fetichworshiper. The pact he strives to make with the power he recognizes is of the nature of a private bargain, according to the terms of which exceptions to the general working of natural laws are to be made whenever his individual interests seem to require it. That man, on the other hand, has a rational faith which will never be put to shame, who, accepting the general scheme of things as something fixed, and preparing himself for all that may necessarily flow therefrom, strives to make the best possible life for himself and others.-Popular Science Monthly.

## An Impressive Vision.

To the Editor of the Religio-Philosophical Journal. The following statement is true. Joseph Wilcox lived in the West (I think in Dakota); his parents lived then, and do now, in Victory, Wis. In 1885, April 29, Joseph Wilcox died, after three days suffering, from pneumonia. His relatives were not notified of his death until after his burial, when Mrs. M. J. Cass, of Sumner, Iowa, received news of the event, she being his sister. She at once notified the rest of the family, among whom were his father and mother. The news reached his parents on Monday, May 4th. He was buried on May 1st. Thus it will be seen that five days elapsed from the day of his death until intelligence was received of the event by his parents. What I desire to call attent n to now is a vision which his mother had the day he (Joseph Wilcox) was burled, and three days before she knew he was dead. She was about 77 years of age when her son died, and her husband two years older than herself. The day of the funeral she lay down to rest, as was her custom, with her face toward the door, when almost immediately a procession of people began to come in, and after passing by her bed they went out of the window. As thry passed her bed each one in turn stopped and looked at her, moving the lips as if trying to speak. She at the same time scanned each face closely to see if one should prove to be an acquaintance. At last a form came, and passed her lying on its back, with eyes closed; it seemed to be carried feet first, and stopped in front of her bed. She looked at it closely, and ex-claimed: "Wry, I never thought before that Joseph looked like his father." His father, Uncle Ira Wil-cox, was suffering with cold on his lungs at this time, and Aunt Sarah thought the vision she had seen was a warning of her husband's death, but when on the following Monday the news of her son's death reached her, the mystery was explained; there was, indeed, a strong resemblance between Uncle Ira and cousin Joseph. Mrs. M. J. Cass, sister of the deceased above mentioned related there facts to me a year ago while visiting at my house. I asked permission to send an account of it to the JOURNAL, which she granted.

Vernon, Mich. MRS. E. N. MONBOE.

## Mrs. Morrell, Medium.

#### To the Editor of the Religio-Philosophical Journal.

The following incident, which is worth recording, took place in Judge Dailey's office, Court street, Brooklyn, N. Y. I was awaiting my turn for an interview with the Judge, when that gentleman came from his inner office and said: "McCarthy, come in. I want to introduce you to a gentleman who is a Spiritualist." I entered the inner legal sanctuary with my old friend, and was introduced to Mr. Dix. After the introduction the Judge said: "I want you to give our friend Mr. Dix the name of an honest medium, whose assistance he requires at present on a particularly private matter; one that you can rec-ommend." I looked reproachfully at my friend, and standing up I made answer: "Judge, I have regis-tered an oath to the Angel-world that I would never again recommend or endorse the mediumship of any professional medium." Both the gentlemen present saw my earnestness, and recalling my misfortuce in this particular direction, they cordially endorsed my resolution.

Mr. Dix explained that what he wanted was a spiritual clairvoyant; one who had some experience, and who had established a character for truthfulness. and honesty. I said that "I could give him the name of a lady whom I believed to be both truthful and honest, and who would at least tell him plainly if she could help him, and unless she did would not make any charge." I then gave him the name of Mrs. Morrell, No. 230 W. 36th street. Mr. Dix replied: "Well, Mr. McCarthy, it is somewhat singular that you should have given me that name. I recently called upon her and had a sitting with her. She, however, was unable to give me the assistance I was seeking, and frankly confessed after some attempts that she was unable to do so. On leaving her I tendered her the usual fee, which she persistently declined on the ground that she had not given me the assistance I sought." Then I said: "Mr. Dix, you had beforehand an evidence of the correctness of my estimate of Mrs. Morrell, and I am truly glad to know what I believed of her was true. I am myself more and more convinced that our old-fashioned test mediumistic power is worth all the dark séances in the world, and that the spiritual teaching which comes from spiritual inspiration, freighted with rational philosophy and cognate descriptions of spirit existence, experience and life, is the true mediumship which should be cultivated. I am sick of the fraudulent and immoral impostors who give ghostly shows at \$2.00 a head."

New York City. C. P. MCCARTHY.

1

M. Pasteur has written a letter in which he vigorously resents the imputation that he is a heartless experimenter upon the sufferings of dumb animals. "As for me, personally," he says, "the suffering of an animal affects me so much that I would never shoot a bird, and the cry of a wounded skylark pierces me to the heart; but if the investigation of the mysteries of nature and the acquisition of the new truths be at the stake the sovereignty of the object justifies all."

showed she felt disappointment. "Well, what would you say if I told you that you have already been operated on?" She burst out laughing, and exclaimed: "I would tell you that you were lying."

"But that would not be polite on your part." "Nor would it be respectable for you to poke fun at me," she said sharply.

"Very well, I am not making fun of you: my poor child, the operation has been performed." I woman looked at him and believed, but she said: The "But I felt nothing, I knew nothing. It was

miracle. Yes, it might well be called a miracle; but it is not the first one of the sort. Still, those who prac-tice hypnotism are of opinion that its use cannot become very general, as, in order to produce this sleep, there must be harmonizing circumstances, and it is not every patient on whom such influence can be exercised.-Henry Haynie in Inter Ocean.

Col. J. S. Norton, an old and valued correspondent at Brenham, Texas, forwards a subscription to the JOURNAL for Major M. A. Bryan, of whom he epeaks thus: Being one of the few survivors of the famous battle of San Jacinto, of 1836, Maj. Bryan is deserving of honorable mention. He was present when Gen. Santa Anna was brought into camp by Hockley and Smith, and being the only one there that could speak Spanish, he interpreted to Gen. Houston the address of the captive general. Maj. Bryan is a firm believer in the truths of our philosopby, and joyfully anticipates the day that shall enable him to join the ranks gone before. He often repeats to us the closing lines of an address of one of the veterans:

"....Good-by, No last farewell we take. Yon muster-field divine Is where God's reveille shall wake The ranks of Auld Lang Syne."

#### Excessive Use of Tobacco.

Dr. Stickney in St. Louis Magazine: The effect of excassive tobacco using is twofold-constitutional and local. It slows the circulation of the blood blunts the nervous sensibility, and hardens and thickens the tissues of the body; locally it produces malignant ulcers. Of all the men who use tobacco those who use it in order to quiet irritable rerves are in the greatest danger. They are on the high road to a complete break-down of the nervous system-nervous prostration. Of the inmates of a certain asylum for the insane seven-tenths of the males were excessive tobacco users.

Honey bees, that come from nobody knows where, are making life miserable around Reno, Nev. They invade dwellings, and have forced several famllies to vacate portions of their homes. One man has killed twelve swarms this season, but the bees seem to be as numerous as ever.

## Fraud, Free Love and Fanaticism.

#### To the Editor of the Religio-Philosophical Journal.

Modern Spiritualism in its magnificent progress easily and triumphantly surmounts every obstacle cast in its pathway by religionists and scientists bent upon its overthrow. From these sources it has nothing to fear. The chief object of concern among the friends of Spiritualism at the present time, is, or should be, the things which do not make for peace and prosperity, existing under its banner, and practised by those who claim to be Spiritualists. It is quite easy to denounce those who protest against the fraud, free love and fanaticism infesting the spiritual movement as being none too good themselves, to apply the names of pharisee, hypocrite, etc. but it is by no means easy for those who have the good of the great cause at heart to look with any degree of complacency upon the manifold attempts made to crucify it in the house of its professed friends. The real interests of Spiritualism are best conserved by pure hearts and clean hands. The spiritual platform is not the place for the shameless and the profligate. In Spiritualism as elsewhere men and won en are known by the company they keep. For Spiritualists to consort with and invite to their counsels the unprincipled and the dissolute, there is no warrant whatever in spirit teachings. is a most unfortunate thing that so many excellent people in the ranks of Spiritualism, as well as watchmen upon its towers seem utterly unconscious as to the malevolent work of foes within the pale of Spiritualism, although keenly alert as to foes without its pale. The one great and imperative need of the hour is for Spiritualists to stand unitedly, in bold, brave and determined opposition to that threefold curse of the movement, fraud, free love and fanaticism, and insist as never before, upon the vital importance of a high and pure morality. W, C. FOWEN.

The Rev. T. De Witt Talmage would make a first class managing editor of a live modern newspaper He said in a late interview: "My idea of a good newspaper is a mirror of life itself. Some people complain because the evil of the world is reported as well as the good. The evil must be reported as well as the good or how will we know what to guard against or what to reform? There is a chance for discrimination as to how much space shall be given to reports of such things as priz-fights, but the newspaper that merely presents the fair and the beautiful and the bright side of life is a misrepresentation. That family is best qualified for the duties of life who have told to them not only what good there is in the world but what evil there is in the world and is told to relect the good and reject the evil."

Francisco, and will travel through the East will them. The untutored savages were so fond of re liquor that their American employer was unable to manage them.

Kantara Kaneko, secretary of the Japanese En-peror's privy council, is on his way to this county with several attaches for the purpose of examini into methods and systems of legislative bodies. See ator Blackburg, who introduced a new ear-a a committee work in conjunction with Senate Chandler, would be worth a special visit of inquir Two colored men, named Young and Garrett, han induced 911 colored men to locate upon government land in Oklahoma, taking 160 acres each, or 145,7 acres in all. They have laid out a town site near the center of the colony. The name of the town is Lie coln, located on the north bank of the Cimarrie River, and is destined to be the county seat. as the have five townships and are in the majority ten is one.

While the fishing schooner Hattie D. was on the Banks one of her meu caught a large halibut. T fish was of such large proportions that it took se eral of the crew to baul it aboard. Upon opening the halibut a portion of a woman's hand, with the thumb and first and second fingers, was found in a On the second finger was a plain gold band ring a which was engraved the letters "G. W. G." The ring is now in the Captain's possession.

Marie I., an African King, is now in Brussels. Hi kingdom is called the Sedong and has a population of 500,000. He is a Parisian, formerly a captain the French army, bearing the name of Maris a Mayrena, and took possession of his kingdom about two years ago. He had ceded the monopoly a working the Sedeng gold mines to an English com pany and intends to give an important order is arms at Liege. An English and a French compar-bave offered him to create a bank in his country.

There is not much nicety in the perfume business The flower petals are spread over glasses which have previously been covered with a quarter-inch last of fat. The glasses are then shut tightly into wood en frames, and before long the fat absorbs all the perfume. The pext process is to cut up the fmg rant fat into small pieces and put these in alcoho The perfume at once deserts its oily protector an unites with the alcohol. It is then fit for the market.

The schooner Fannie Chase, owned by Leve Chase & Whitten, of Portland, Me., sailed into pr the other day with something unusual in its care Just outside the harbor the lookout saw a peculi substance floating in the water, and hauled it a board to get a better view of it. Then it was see that the prize was a lump of ambergris. It fils two-thirds of a barrel, and is worth \$25,000. Th owners of the vessel will take half the prize, and the crew, numbering fifteen, will take the other half.

The Yankess are a little too smart for the Freed men. The manager of the Edison exhibit at their position was approached by a journalist, who manded money for reporting the proposed visit President Carnot to the Edison department. He we induced to make his demand to the phonograph which he did, assuring the manager that the predent might come and go, but there would ben mention of the facts in the papers if the money wa not paid. When President Carnot arrived the pla nograph repeated what the journalist had said, mo to the discomfiture of the latter and much to b amusement of the president.

There is a growing feeling of rebellion among it tive women against the severe Hindu married customs. A case in point has just excited much terest in Bombay. A young widow appled is magistrate for protection. She stated she was a widow at nine years of age. She had been crow treated by her relations, and had determined to marry, but all her caste people threatened her will persecution. The magistrate referred her to Ma howdas Rugnatudas, the famous Hindu social former, who not only provided her with shelter, arranged for her remarriage in his own house. I is the twenty-eighth widow whom he has enable to remairy. A large number of Hindus were preent at the marriage.

# AUG UST 24, 1889

## Dreams Leil to the Treasure.

A dispatch from Kanana City, Mo., gives the following strange incident;

Thomas Cooper, a master mechanic of Kansas City. Mo., can bosst of one of the strangest and most thrill-ing experiences during the past week which has ever failen to the lot of any man. What great mystery lies behind his strange adventure will probably never be known

A box filled with human bones, rotted by its long confinement in the ourth, not more than two feet long and one wide, is now in Coope's possession, long and one who, in is a similar box, in which lie On a table in his room is a similar box, in which lie several silver dollars, rusted and stuck together, and two small diamonds and several bits of gold j-weiry. All these things go to confirm Cooper's story as to the remarkable manner in which a dream influenced

and controlled his actions.

During the first part of last week Cooper was fore-man of a gang of carpenters at work on the Coates House. One morning he called the contractor to one side and said. one side and said:

"I can't work to-day and would like to be ex-

"Wby, what's the matter, Tom?" was asked. Cooper informed him that for three successive nights he had been troubled with a dream which never varied. The figure of a woman with a little child in its arms would appear to him and say: "Go to Westport; thence thre-fourths of a mile west. There you will find a farm house and off to the right a tail tree. Dig and you will find an infant's bones and that which will reward you." "Why, what's the matter, Tom?" was asked.

At first Cooper said he thought nothing of the dream, but its singular repetition troubled him. The woman and child appeared three nights in the same manner, and each time the woman uttered the same words. So and did they sound that Cooper said he seemed to hear them all day while at work, and he was so troubled over the matter that he determined was so troubled over the matter that he determined to cast the burden off his mind by following the dream woman's directions. Last Saturday morning he quit work and started out to Westport. So clearly had the dream woman described the place that he recognized the house at once. He called and bor-rowed a spade, on the pretence that he wished to dig herbs. He then went to a tail tree off to the right and dng according to the instructions given in the dream; at a depth of three and a half feet he found a box filled with bones but nothing else. He returned home but that night was again troubled with the dream; for three nights more the dream was repeated to bim, and at last he took another trip to Westport and again dug under the tail tree. was repeated to bim, and at last he took another trip to We-tport and sgain dug under the tall tree. This time at the depth of four feet he found another box. He opened it and found \$15.50 in sliver coin, stuck together, two small diamonds, since valued at \$50, and some bits of jewelry of small value. With-out digging further he came back to the city, and out digging further he came back to the city, and now has the relics on exhibition as a proof of the truth of his strange vision.

The Queen of Italy is an ardent student of Volapuk. She is a subscriber of the Stural, the organ of the new language, printed at Milan, and is said to read it with ease.

Samuel Trust of Ripley county, Iudiana, is seven feet tall and is still growing. His sweet-heart considers him a great sugar trust.

Oscar Wild- is about to retire from the editor-ship of the Woman's World.

"Mrs. Winslow' Soothing Syrup for Children Teething," softens the gums, reduces in-flammation, allays pair, cures wind colic. 25c. a bottle.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that

God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.
Dr. Stockwell, author of "The Evolution of Immortality," writes: "I am thrilled, uplifted and almost entranced by it. It is just such a book as f felt was coming, must come."

Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." P. ice \$1.75.

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remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the con-tents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."-T. Munday, Sharon Grove, Ky.

"I have used Aver's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dress-ing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."-Mary A. Jackson, Salem, Mass.

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"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."-P. J. Cullen, Saratoga Springs, N. Y.



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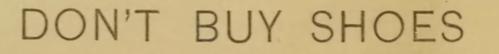
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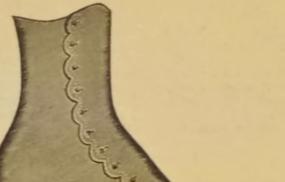


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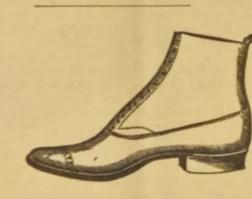
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For nearly twenty years the writer has been deeply engag ed in investigating the hidden realms of occult force, and, as the results of these mystical labors were considered to be of great value and real worth by a few personal acquaintances who were also seeking light, he was finally induced to con dense, as far as practicable, the general results of these re searches into a series of lessons for private occult study This idea was ultimately carried out and put into external form; the whole, when completed, presenting the dual aspects of occult lore as seen and realized in the soul and the star corresponding to the microcosm and the macrocosm of apcient Egypt and Chaldea, and thus giving a brief epitome of Hermetic philosophy. (The term Hermetic is here used in its true sense of sealed or secret.)

Having served their original purpose, external circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality, the subtle, delusive dogmas of Karma and Re-incarnation, as taught by the sacerdotalisms of the decaying Orient.

From the foregoing statement it will be seen that this work is issued with a definite purpose, namely, to explain the true spiritual connection between God and man, the soul and the stars, and to reveal the real truths of both Karma and Re-incarnation as they actually exist in nature, stripped of all priestly interpretation. The definite statements made in regard to these subjects are ab-olute facts. In so far as embodied man can understand them through the symbolism of human language, and the writer defles contradiction by any living authority who possesses the spiritual right to say, "I know."

During these twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul as well as the real secrets of its own theosophy. As a race they have been, and still are, travelling the descending are of their racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore the writer does not fear the ultimate results of the occult knowledge put forth in the present work, during this, the great mental crisis of the race.

Having explained the actual causes which impelled the wr.ter to undertake this responsibility, it is also necessary to state most emphatically that h does not wish to convey the impression to the reader's mind that the Orient is desti tute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow white locks of old Hindustan, and thoroughly appreciates the wondrous stores of mystical knowledge concealed within the astral vortices of the Hindu branch of the Aryan race. In India, probably more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending are of their spiritual force kveps them bound to the dogmas, traditions and externalisms of the decaying past, whose real secrets they can not now penetrate. The ever living truths concealed beneath the symbols in the astral light are hidden from their view by the setting sub of their spiritual cycle. Therefore, the writer only desires to impress upon the reader's candid mind, the fact that his earnest effort is to expose that particular section of Budd histic Theosophy (esoteric so called, that would fasten the cramping shackles of theological dogma upon the rising genius of the western race. It is the celusive Oriental sys tems against which his efforts are directed, and not the race nor the mediumistic individuals who uphold and support them; for "omnia vincit vertice" is the life motto of THE AUTHOR.

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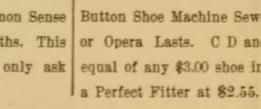
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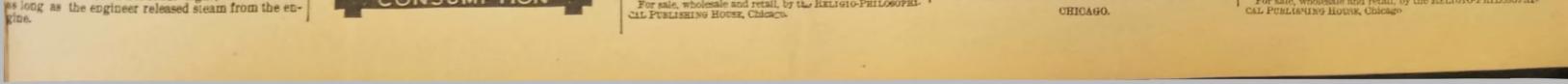
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#### " The Secret Dectrine" of Madame Blavatsky. (Doutinned from First Page

ary editor. But that this would be untrue is proved by the fact that precisely the same doctrine about the Elementals—that they would never become men-was inculcated by Madame B, in other writings of hers in by Maname B. in other writings of hers in 1876 and afterward, and also was distinctly stated by Col. Olcott in newspaper articles written by him at that time, his occultic views being understood to be in precise ac-cordance with those of Mme. B., from whom he derived them all.

he derived them all. Many other radical contradictions between the two books might be cited, but those on these three cardinal points in theosophy will suffice. The doctrines of reincarnation, the septenary constitution of man, and the nature of elemen-tal spirits are three of the most fundamental constituents of Blavatskylte theosophy; and upon all three the exact opposite is tanght in one book to that which the other incul-cates. Does this not demonstrate the worthcates. Does this not demonstrate the worth-lessness of both as authorities, and the unlessness of both as anthorities, and the un-truth of the oft-repeated claims of Madame Blavatsky that her teachings are those of the all-knowing mahatmas, the sole depositaries of Divine Wisdom on this planet? Is this not evidence conclusive that all her theories are the results of her own cogitations and celectic plaglarisms from other writers, and that the whole of her writing and teaching eclectic plagiarisms from other writers, and that the whole of her writing and teaching about the Himalayan adepts, the Tibetan Koot Hoomi and his coadjutors, is "absolute fiction," devoid of any foundation in truth? The entire scheme of theosophy is due to the active brain of Helen P. Blavatsky, its bases and nearly all of its details being borrowed by her from the writings of other authors— a compilation of the grotesque and the bizarre from a variety of sources. from a variety of sources. [To be Continued.]

#### True Occultism, Theosophy, Spiritualism, Inconsistent Evolutionists.

To the Editor of the Religio-Philosophical Journal.

I have had it in mind to write you a word on Theosophy of the Blavatsky type,—its Koot Hoomi, mahatmas shells, elementals, re-incarnation, and other nonsense and fraud. Its theories make the spirit-presence of our ascended friends impossible; its ascription of wonderful powers to mahatmas, and its denial of any like powers to ascend-ed spirits clad in celestial forms is an absurdity; its claim to transcend Spiritualism in dignity and value is preposterous. But Mr. Coleman has so well shown all this, and more, that I am content to be silent. But, in your issue of Aug. 3rd, comes "A friendly word to W. E. Coleman, from A Student of True Occultism," who is not in unity, with this sort of Theosophy, but says that the results of his own personal research domonstrate of his own personal research demonstrate the identity of true occultism and Spiritual-ism, "with this exception in favor of the ocism, "with this exception in favor of the oc-cult, viz.: that occultism has attained to greater heights of knowledge, and philo-sophically explains infinitely more than the ordinary Spiritualism of to-day. The occult science of to-day will be the Spiritualism of the next century." Here is the claiming of something far higher than Spiritualism, whigh helps there who are really. Spiritualism, which helps those who are really Spiritual ists, but fail in conrage to say so, to take a name less unpopular. Occultism is conduct-ed in secret; its advocates will not reveal

ed in secret; its advocates will not reveal what they claim to know, neither will Theo-sophists of any kind. What are claims to higher knowledge worth when those who make them refuse to prove them? Let us have no putting on airs of superior-ity which tend to belittle the long and care-ful researches of many Spiritualists. What better central aim, around which psychic re-search can go on, than the great truth our age so much needs, the continuity of personage so much needs, the continuity of person-al life and the spirit presence of the depart-ed, the proof palpable of immortality which is called Spiritualism?

#### INCONSISTENT EVOLUTIONISTS.

No class of persons are wholly free from the thoughtless inconsistencies of our limit-ed and fallible human nature, and even free thought, good and precious as it is, brings no infallibility. This is plainly seen in the discussion of economic questions. Talk about progress and the progressive hearer grows enthusiastic: bring up evolution and the enthusiasm grows warmer, but speak of the relations of labor and capital and the results of our industrial civilization and inventive genius, and these enthusiasts change their tone, repudiate their philosophy, ignore the facts of history, and cry out, "The rich are growing richer and the poor poorer; monopolies curse the land worse than ever, and we are going to the bad generally." Were this only the mistake of a few thoughtless persons it would be of small moment, but it fills the minds of ignorant people with hate and despair, antagonizes labor and capital, and ripens into anarchy. To right the wrongs which no doubt exist we need hope, not despair, unity of spirit, not antagonism, and an enduring confidence in the upward tendency of things. "Though He slay me yet will I trust in Him," was the Hebrew Psalmist's expression of the fact that, whatever might befall him personally, he had an intuitive and religious faith in the power of good to overcome evil. Evolution as the upward tendency of the world of matter and of man, ripening into a finer civilization and a better life for the people, is the scientific statement applied to social life and political economy-a state ment fully proved by historic facts. Compared with the past this is the best of all the ages. The lot of the people is better, the life of the laborer is higher and his reward greater, the evils of monopoly and the tyranny of the powerful and rich are less than in "the good old times."

five cents to-day, and they boarding them-selves. The upward steps there have been slow, but there has surely been progress

slow, but there has surely been progress since that day. Suppose our national government should grant a small company of favored men the monopoly of the trade in wool, or the sole privilege of trading with England or France, a cry of indignation would go up from all parties and sections. Yet we need not go back over two centuries to find the British government granting such mixinges to the back over two centuries to find the British povernment granting such privileges to rich companies, like the old East India Company, for instance, which gained untold millions by its monopoly of trade with Hindostan, and crushed the poor Hindoos under their iron despotism, until famine swept off scores of thousands in their desolated land. But enough. Vigilant care, timely protest and thorough exposure of wrongs we need always, but let us all get ont of the depress-ing chill of this miserable and dangerous mistake that modern civilization and indus-try are dragging down the people lower than

try are dragging down the people lower than

Surely all believers in progress and evolu-tion should have some faith in their theories, and some knowledge of the abundant facts that sustain them and prove civilization bet-ter than savageism. Gilles B. STEBBINS.

#### SLEEP-WALKING STORIES.

#### Memory as a Factor in Somnambulism.

Some Curious Phenomena of Magnetic Sleep Described by Physicians and Ob servers.

"The connection between natural sleep and magnetic, or mesmeric, sleep, is so close that the former has been called 'incipient som-nambulism.' " Saysa writer in All the Year Round: "It has been proved by repeated ex-periments that natural sleep is the most favorable moment for magnetizing any one. As a rule, sleeping persons can be magnetized with more ease and success than if they were awake; but it is not necessary to believe all the extravagant miracles which are claimed as the result of the exercise of animal magnetism.

A good many of the phenomena of somnam-bulism are explainable by memory. There is an authenticated case of a distinguished mu sician who once dreamed he was listening to a remarkable piece of music performed by some singers. He remembered the melody on awakening, and was so delighted with it that he at once wrote it down. Several years afterward as he was turning over some old sheets of music that he had never seen be fore-as he thought-he came upon the very melody he had dreamed. He could not re member that he had ever seen or heard this melody except in his dream and yet it is be-yond doubt that he had heard it, that he had forgotten it, and that it had been reproduced in his dream in the manner recorded. "Coleridge tells of a maidservant who, in

the delirium of fever, repeated long passages in Latin, Greek, and Hebrew—languages which she neither understood nor could pronounce when in health, but which she had heard a former master often reading aloud. An even more remarkable case is mentioned by Dr. Mayo. This was of a girl who, know-ing absolutely nothing of astronomy and mathematics, once in a somnambulic state wrote down the pages of an astronomical treatise, with calculations and delineations. It was found that this was taken from the Encyclopædia Britannica, which she said she

had read in the library. But when awake she could not recall a word of it. "These are but some of many illustrations which might be given of cases where what appeared at first to be remarkable original productions of many. productions were only reproductions of mem-ory long dorment. They show that sleep and delirium often reverse the former process of forgetting, and that, as Du Prel says, we possess a latent memory, the content of which partially returns in dreams; some-times with, but often without recollection. The exaltation of memory which takes place in sleep explains many remarkable dreams and somnambulistic notions, to which superstitious or mystic significance is supposed to attach. "Du Prel mentions the case of a girl em-

ployed as a neatherd, who occupied a room divided only by a thin partition from that of a violin player, who used to play often during half the night. This girl, after some months got another place, and after she had been there some two years sounds began to be heard coming from her room exactly like those of a violin. This went on for hours, and with irregular intervals lasted for two years. Then the girl began to reproduce the tones of a piano which was played in the family, and afterward began to discourse in her sleep, in a learned and sarcas-tic manner, on religious and political subjects. In every case she was reproducing in sleep what she had heard said or played by members of the family or visitors. "There is another case mentioned by another writer-De Boismont. A widow was sued for a debt of her deceased husband, which she knew was paid. But she could not find the receipt. Greatly disturbed she went to bed and dreamed that her husband came to her and said that the receipt was in a red velvet bag in a hidden drawer of his desk. This she found on waking to be the case. Of course, she had known of the hid ing place before, but had forgotten.

patient he had who, when four years old, had suffered injury to the head with a consequent surgical operation, which so destroyed the surgical operation, which so destroyed the memory that he could not recoilect a thing which happened an hour before. Yet in somnambulism this patient recoilected every-thing exactly, could describe the operation which he had undergone, and predicted that he should never recover his waking memory, as, indeed, proved to be case. "Lafontaine, a once famous mesmerizer, has recoved an experiment which he says he

"Lafontaine, a once famons mesmerizer, has recorded an experiment which he says he once made himself at Rennes. A young act-ress there had asked him to put her to sleep, but requested to be awakened in good time for rehearsal, as she had only read once a part which she was to perform that night. Instead of waking her, however, Lefontaine nduced her to go on the stage in her somnam-ibuilt condition and to go through her part without mistake. Yet when wakened imme-diately afterward she could neither remem-ber it, nor that she had just repeated it. "The somnambulic consciousness is linked with earlier magnetic conditions; that is to say, somnambulists can recall what occurred

with earlier magnetic conditions; that is to say, somnambulists can recall what occurred in previous sleeps, but not in waking in-tervals. This is one of the most curious phases of the subject, as it shows that we may have a double memory, one side of which is latent while the other is active, turn and

turn about. "Then, as to other sensations, we quote from the testimony of a patient of Dr. Ker-

ner's: "This morning in the magnetic sleep I drank elder tea. On waking I feit no taste of it. Waking I ate meat and then feil into a magnetic sleep. I then had again the taste of elder tea, and not of the meat. But on coming out of this sleep I had again the taste of the meat." of the meat.

"Another curious case was that of the nephew of Rezzi, the physician. In the som-nambulic state he complained of want of appetite and of nansea, but on waking wanted immediately to eat, the indisposition always returning with the sleep. "Prof. Debret mentions that he awakened

one somnam bulist while she was singing. She ceased her song and looked about in great perplexity, but when put to sleep again resumed in the same key and at the same syllable where she had been interrupted.

"The physiologist, Burdach, was told one morning that his wife had been seen the night before walking on the roof of the church. He took the opportunity at her next sleep to question her, when she gave a full account of her proceedings, and mentioned having hurt her left foot by a nail on the roof. When awakened she was asked about the wound in her foot, but could give no ex-planation. This appears to have been an or-dinary case of sleep walking, not of magnetic sleep; yet we find the same evidence of dual consciousness.'

#### Running Comments on Lake Pleasant Camp.

### To the Editor of the Religio-Philosophical Journal,

The unprecedented rains have made many dull days in camp this season; but when the sun comes out all are prepared to appreciate it. The attendance this year is good consid-ering the season, and on Sunday the 11th there were probably five or six thousand people on the grounds. Quite a variety of medi-ums are kept busy by the seekers for truth, or those hungry for novelty and mystery, and many get their faith renewed—or reduced to knowledge-and some take their first lessons in Spiritualism and a new world opens to them. Dr. Slade is here, and I hear good re-ports of his scances. The Eddys, as usual, satisfy some, fill others with wonder, while some are equally confident that "all is not gold that glitters." As a rule materializing scances are so conducted that no caudid careful critic can be sure he has not been deceived if he accepts it as the claims require. They may help some to reach the goal all are seek-ing; and let us hope that the conditions will improve so that the claims of materialization will be established by scientific methods that shall leave no shadow of uncertainty and no division in our ranks upon questions of fact. For my own part I thoroughly believe in materialization; but I cannot blame others who have only witnessed the crudest manifestations under circumstances where fraud was plainly possible and especially when the medium and his abettors have insisted on making their own conditions and indignantly refused to allow any safeguards against pos sible deception, for doubting the hones v of claims and repudiating materialization en-But, essential as are phenomena to tirely. establish the fundamental facts of continued life and spirit presence and power among us, they fall infinitely below the mental attainments and spiritual uses covering the whole problem of life as exemplified in the higher literature and moral education developed upon the platform and through the spiritual press. Take the intellectual attraction from any camp and the intelligence that gives strength and stability to every movement would soon disperse. The lectures so far have been varied and evidently appreciated. Mrs. Amanda M. Spence made an impression worthy of her record, and touched the tender chords of emotional life and made strong intellectual and original analyses in her rare style, aglow with earnestness and magnetic power. She was very felicitous in conference when two church picnics met and joined our audience. As Mrs. Spence and her influences are highly religious they were eminently adapted to the occasion. Sarah Byrnes is a favorite here, as elsewhere, and her efforts on the platform were eloquent and impressive, carrying her audience into the spiritual application of all facts and experiences in a beautiful and masterly manner. She emphasized the importance of us ing our experiences to spiritualize and build character that shall endure. Mr. C. P. Longly and wife are an attraction to all lovers of music, and Mrs. Longly adds much to the intellectual treats from the platform. Mrs. Knight of Fulton, N. Y., has made a mark upon the intellectual camp followers, and her words are full of practical earnestness and utility. Bro. A. E. Tisdale, entranced, gave a very able discourse Sunday morning to an audience of several thousand. He is a promising disciple and representative of Spiritualism of whom we may be proud. Cassadaga ought to hear him as well as Mrs. Spence and Mrs. Byrnes, and I wonder they have not been engaged there before this. Madame Le Plongeon gave her first lecture this afternoon. The rains have seriously hindered the full appreciation and enjoyment of the lectures, but her theme is attractive to many and her culture and bearing add much to the interest and pleasure of her audiences. The researches of the devoted explorers are of profound interest and value to all students of ancient history and archæology. On Friday and Monday evenings they exhibit their stereoptic views of Ancient America as taken from the ruins where their researches were made.

Some Inconsistent Phases of Society.

The New York Sum estimates that there are in that city forty thousand working women receiving wages so low that they must embrace vice, apply for charity or

starve. And yet one church society is erecting a cathedral to cost seven millions of dollars. The Rev. Doctor Dix, pastor of Trinity church, receives \$20,000 per year for preach-ing the gospel. His church society owns several millions of dollars worth of brick several millions of dollars worth of differ blocks and other business property. A few years ago when Dio Lewis organized his Fe-male Temperance Crusade, it was found that forty saloons and gambling dens were rent-ing Trinity church property, and this prop-erty was all exempt from taxation. Forty thousand women at the point of starvation, must embrace vice, apply for charity or s'arve! What are such "Christians" as Rev. Dix doing to help those girls? Not much we fear, Several months ago he publicly sneered at Mrs. Cady Stanton and other female phi-lanthropists, and preached one of the most vindictive and un-christian discourses reflecting on women that we have read for a

long time. The Christianity of the Dr. Dix stripe is the heartless, puffed-up, egotistical and bo-gus sort. If Jesus and his fishermen dis-ciples were on earth and stepped into one of ciples were on earth and stepped into one of those fashionable churches alluded to, they would hardly be allowed a seat, and they would be in great danger of being arrested as vagrants. We say all honor to those Christians who are feeding the hungry, clothing the naked, visiting the sick and af-flicted and doing what they can to create better conditions for not only those forty thousand poor women in New York, but for the oppressed and unfortunate classes everywhere. Noble, consistent, Christian men and women there are in all parts of our country, but they are the practical kind. men and women there are in all parts of our country, but they are the practical-kind. They do more for Home than for Foreign missions; they care more for kindly deeds and good lives than for the doubled and twisted dogmas of theology. They believe that "he that doeth righteously is righteous." It is a national crime that forty thousand working women gat so low wagen that they working women get so low wages that they must go into prostitution or the poor house to prevent starving; that women are dis-franchised by law, and hampered by false and senseless customs of society, while cor-porations, trusts and monopolies, filch conntless millions from the industrial classes. Legislatures vote away large sums of money under the dictation of political demagogues, and magnificent cathedrais costing millions and magnificent cathedrais costing of dollars are being erected to gratify the tim of a favored few. "Ye shall pious vanity of a favored few. "Ye shall know a tree by its fruits," applies to nations as well as to individuals. The following ex-tract from a late sermon of Rev. De Witt Talmage will not be out of place in this con-nection. He says:

"Unless the church of Jesus Christ rise up. proves itself the friend of the people as well as the friend of God, and in sympathy with the great masses, who with their families at their backs, are fighting this battle for their backs, are lighting this battle for bread, the church as at present organ-ized will become a defunct institution: the Christ will go down again to the beach and invite twelve plain, honest fishermen to come into an apostleship of a new dispensation of righteousness manward and codward. The time must come when all classes of people must have equal rights in the great strunged to get to get a equal rights in the great struggle to get a livelihood.--The Denver Eye.

#### NOTES FROM ONSET.

#### To the Editor of the Religio-Philosophical Journal.

The regular camp meeting exercises at Onset for 1889, concluded on Sunday, August 11th, Mrs. Amelia M. Spence, of New York. speaking both forenoon and afternoon at very large audiences. This was the really big large audiences. This was the really big Sunday of the camp; the weather was all that could be desired, both Saturday and Sunday, and the people came enmasse. Mrs. Spence was in fine voice and held her andience to the close. The fine concerts by the Middle-boro band were highly appreciated and were heartily applauded. The singing by Miss Sinclair was her best affort accompanied by Sinclair was her best effort, accompanied by Mr. Crane at the organ. Mr. Joseph D. Stiles gave platform scances at the close of each



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8

FULL WEIGHT

PURE

Inspired by this truth we can put hand to plough and work with wise faith and strong heart for a better day.

Without giving lengthy statistics the opinions of four men-all students and thinkers of large experience, viz., the late Heury C. Carey and Hon. W. D. Kelley of Philadelphia, Prof. George Summer of New Haven, Ct., and David A. Wells may be given. They all say that the tendency of things in our country is to a better condition for the wage worker. The first two are protectionists, the last two are free traders, yet all repudiate the fallacy that the poor are being crushed lower.

A single fact may help to show their conclusions to be correct. In Massachusetts, in 1886, the total deposits in savings banks were \$290,000,000, there were 900,000 depositors, about two thirds of these savings were those of wage workers, the deposits for that year only being \$67,000,000. Mr. E. Atkinson says that the purchasing power of money has increased, the same wages buying more than twenty years ago.

In other lands despotic governments make progress slower but everywhere "The peo-ple's step is quicker, stronger." In "merrie England," 500 years ago the law fixed the wages of reapers and mowers at two to three ) pennies a day, and of carpenters and masons at three pence, equal to less than twenty-

"We shall now give a number of curious instances of the action and reaction of memory in somnambulism, culled from a number of German and other cientific writers, and cited by Du Prel.

"A basketmaker named Mohk, observed by Varnhagen, once heard a sermon which greatly impressed him. The following night he got up and walked in his sleep, repeating word for word the discourse he had heard He continued to do this at intervals for forty years, although on waking he knew nothing of what he had done.

'A calebrated female somnambulist named Selma is known to have repeated when asleep a poem which she had heard a year before, and once she recited a poem by her brother which he himself no longer knew, having lost it for thirteen years.

"The French scientist, Ricard, knew a young male somnambulist who, when in the magnetic sleep, could recite almost word for word a book he had read the day before or a sermon which he had heard. Another French subject could give when asleep the names, composition, and quantities of the numerous medicines which had been prescribed for her by different physicians during her illness, yet when awake she knew nothing about them.

"Dr. Weinholt had a patient with a bad memory in waking, but who during somnambulism could recite long passages from a book she had been reading.

"Dr. Schneider had a patient who, in the magnetic sleep, could give the whole history of her disease, many incidents of which the physician had himself forgotten.

"The French Dr. Paysegur testifies to a

LYMAN C. HOWE. Lake Pleasant, Mass., Aug. 14th.

lecture, and in his usual style reported many spirit names in full; also giving many inci ients of this earthly life and surroundings The Sunday meetings will continue until September 1st; also the Temple amusements. The meetings have been well attended, for the amount of wet and uncomfortable weather that has prevailed. With the beautiful weather of to day and the extremely large attendance it seems as though the meetings had but just got at work. Should the weather hold good, the indications are that many people here will remain, while excursion trains will bring large delegations for the Sunday meetings, for the next four Sun-W. W. CURRIER. lavs Onset, Mass., Augt. 4th, 1889.

#### PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

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FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, August 24, 1889.

### "Mediums and Money."

Under this heading on another page our When that happy time shall come wherein learned friend Dr. Westbrook does some very all men have reached the devoutly-to beplain talking. We don't object to plain wished for condition attained by our good speaking; in fact we rather think it the friend Dr. Westbrook, and so well described best method. But in considering so import- by him in his closing sentence, then will ant a theme as mediums, and especially in there be no more need either of ministers or co-ordinating therewith money, one needs to mediums. look at both sides in order to fully master the question. Mediums did not invent the vocation of mediumship; in very many cases they have been forced into it by the vociferous demands of acquaintances, when once the germs of medial power have been discovered. Drawn from the avocations incident to domestic life in order to gratify un cea.'- ' is for exhibitions of medial power, women too poor to hire help to fill their places are driven from sheer necessity and self-preservation to adopt the calling as a vocation, and to exact a fee. They often deplore this necessity and would prefer to give their services freely when inspired to exercise their powers, and to be let alone at | from their very source. Such is the end proother times, but eager friends and a rapacious public render this impossible. That very many women, and men, too,-more is the shame-eagerly welcome the first feeble signs of mediumship because it promises a source of revenue, is true. Such persons always come to misery and disgrace in the long run, but their sins and weaknesses should not be shouldered on to the conscientious and altruistic class of mediums, and the distinction should always be made. Some of the sweetest, purest, noblest, most self-sacrificing souls we have ever been blessed with knowing, were or are following the vocation of public mediumship. Only that it might seem invidious we would gladly name these angels in disguise who are helping to make heaven here and now; and doing their duty despite the wearisome, exhausting demands upon them and the keen sense of shame they feel at being classed with charlatans and dishonest mediums. God speed the day when the public and especially the Spiritualist public will intelligently and sharply discriminate these classes. Whatever of blame there may be-and it is much-for the opprobrium resting upon mediums as a class should be placed where it belongs, towit: (1) upon Spiritualists themselves, and (2) upon idle curiosity-seekers and pelf-hunters who from unworthy motives seek mediums. Though in the last analysis it will be found that avarice and selfish ignorance with which the world is saturated is the primary cause in all this medium-hunting, mediumspoiling and pseudo-medium business. We can name rich men, living in elegance with wives who have nothing to do from morning until night, who will for an evening's divertisement, or for purely business purposes, take their richly attired companion and seek some poor medium whose brain i reeling from exhaustion after a day passed almost wholly in the abnormal state of trance, and, against the protestations of the sensitive, insist on a seance. When all is over and the rich sitter comes to pay the fee, he grudgingly offers a half dollar, with the

Dr. Westbrook suggests the purchase of ence. Does the reality of magnetic healing depend upon it? sewing machines on the installment plan, and says "there is always remunerative work

for willing and skillful hands." That this

the least show of a chance to become skill-

ful!

dark séance.

than applied.

Polarity-its history. Are we agreed as to its distribution in the living human system? Degree of practical utility.

assertion is too sweeping needs no argument Automagnetization. to prove to those familiar with the condition

Electro-magnetism. Can we successfully of the working classes; and, alas! even if combine the action of electricity with that wholly true, how rarely is a poor woman skillful at anything, how seldom has she had of human magnetism?

Magnetism and the medical fraternity. Have there always been, at least since Mesmer. physicians who have regarded magnet-

The Doctor also thinks few care to pay for attending the noisome gatherings where ism as a curative agent of most marvellous power? Why have such physicians not been darkness and twaddle predominate. We wish more numerous? from the bottom of our heart he was correct

in this supposition. But, unfortunately for Professional practice of curative magnetthe welfare of true Spiritualism and for the ism, the facilities or obstacles it meets with in different countries. Reports in connecgood sense of the well-to-do class, such is not tion with legislation and especially in the case, to the extent it should be. Other-France with the law of the 19th of Ventose wise sensible and refined people visit such psychic cesspools as Dr. Westbrook depicts, year XI. Is it desirable that this law should be modified? What shall we think of a law with eagerness. That little but evil can that would interdict the practice of magnetcome from such gatherings every experienced ism by any one who is not an M. D. or health person knows, and yet the demoralizing farce goes on, and the patrons of it are reofficer?

The present programme is not at all responsible, not the medium. There is no law, moral or statutory, obliging them to attend, strictive and any matter pertaining to the and without their support there would be no object the Congress has in view, or even outside of the questions herein stated will be thankfully received. We sincerely wish mediums could live

> Members of the Congress are particularly invited to send to the general secretary accounts of all remarkable cases of healing which may not already have been published. No paper will be discussed in Congress unless it shall have been submitted to the Bureau before the 1st of October and accepted by the same.

Notices of adherance, memorials, testi monials and other documents should be adceeds the supply as to make the opportunity | dressed to M. Millien, Secretaire général du Congres, place de la Nation, 13, Paris.

> The Strange Story of Harry Munzer-Sane and Insane.

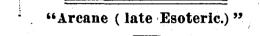
The daily papers report the case of Mr. Harry Munzer, who voluntarily came before the court in this city for the purpose of being pronounced insane and cared for, and thus protected from himself. The case presents so many points of interest to the student of a bull-papal, not Irish, for Judge has a mopsychic science, and shows so clearly the nopoly of the latter--- "to all pledged Theoutter inadequacy of the old methods to explain or deal with it, that we quote at some length the report:

Munzer is about twenty-seven years old and has peen of exceptional habits. His face is not unhandsome, and his features bear a decidedly innocent but intelligent expression. The change he underwent dur- and ridicule by charlatans," and she hopes ing the hearing was remarkable. His story itself was not so very different from what one might expect to hear from a man who felt himself becoming insane. What terrified the jurors was the complete change in his features as he proceede l. From an innocent harmless expression at the beginning they changed to one of extreme cunning and malignity. As he proceeded deep lines appeared on his cheeks beside the nose. The eyebrows contracted darkly and the corners of the mouth drew down. His forehead wrinkled up as an old man's, and his voice actually changed so that a lietener might have supposed that a man of forty-five were talking. The words came from deep down in his chest, and, in fact, the entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes be came watery. When the narrator reached that portion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit mur

it off. The present methods of medical science are harmful instead of helpful with such patients. To place them with others in an asylum, the concentrated influence of numbers intensifies sensitiveness, and thus augments the trouble. Remedies like chloroform, or morphine, by weakening the nerves and inducing an abnormal sensitiveness are also pernicious. No medicine can avail, and to place such patients in an asylum is in most instances equivalent to incarceration for life. The obsession will increase until it overlays and completely conceals the real personality.

There is here a broad humanitarian field for those who accept the new views of psychology. What is demanded for a cure of such cases of obsession is a stronger and unselfish control, to dispossess the foreign influence and keep possession until the patient regains his mental strength.

A strong magnetist would be able to take control of the subject's mind, and retain such control until changes were effected which would prevent further interference on the part of the obsessing intelligence.



We stroke the fur of King Cat with great satisfaction, and that sagacious animal purrs pleasantly, on reading Madame Blavatsky's Magazine, Lucifer, for July. It is seldom that a scheme for gambling on public credulity, with a brainy Russian for its head. and a sapient Irishman for its tail, is knocked out in one round; but such has been the fate of the "Esoteric" section, T. S., following the exposure of the "fake" in the JOURNAL of June 8th. In Boston lately, where the same "Esoteric" business was flourishing with Ohmart for its brains and Butler for its other furnishings, it took several newspaper reporters, the confessions of several soiled sucking doves, and the assistance of the police to accomplish the desired result.

It is true that W. Q. Judge still holds in New York, and his private "Aryan" lodge has not yet been raided; but Blavatsky has fled to Fontainebleau, France. There she issues sophists," that the Esoteric section must drop its name, and know itself to be "Arcane" in future. The reason, she says, is that this name has the advantage of being one "which has not been dragged in mire that her dear "psychologized baby," as she

The Bijou states that the nine leading sects of Japanese Buddhism have 56,866 priests, and 79,907 temples. It says: "There cannot be a religion higher than truth. It is eternal and will, at length, gain the complete victory over all. Civilization is a large tree covered with gaudy flowers: it is the true religion which causes them to bear sweet fruit."

When these Buddhist missionaries come. let us give them fair hearing, as they do the Christian missionaries. One thing will be in their favor. "For the whole world," as the Bijou says, did their Tathagata teach great truths. So we shall have, from them, no esoteric Buddhism or secret occult mystery hidden from the people, but their teachings will be open as the sun, which shines for all.

Years ago an American gentleman presented to the Japanese Royal Library at Jeddo a large package of books on liberal Christianity and Spiritualism, which were gratefully accepted. Let us give and take and so gain.

## Blavatsky in Paris.

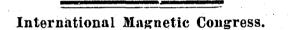
"On an average we are shocked or amazed about once a week with a fresh story coming over from the French capital. Last week it was the elixir of youth formulated out of rabbits and guinea pigs, by Doctor Brown-Sequard. Now it is a wonderful femme-chat, the patient of Doctor Charcot. This marvelous girl-cat is a pretty, golden-haired blonde of fourteen, who is ordinarily a well behaved little girl. When the cat fit strikes her, however, her face is convulsed, her eyes turn green, and her mouth is distorted with dreadful grimaces. She drops on all fours, scampers about the room, humps up her back, and spits with truly feline ferocity if approached. She will catch and worry a mouse, play with a bit of paper, or give vent to prolonged and agonizing miaulments as the mood takes her. Having successfully accomplished the cat ac' she resolves herself instantly into a beauti ful, meek-voiced, blonde haired little girl." We clip the above from one of our changes, whose editor evidently does know that the famous Bengalo-Russian has gone in her astral to Paris to be tr by Dr. Charcot. We "wouldn't mind sa that we "know she can travel in her body," and every body but the suckin will recognize the portrait. We hav private information from our own ( that these fits come on weekly, just w. copy of the JOURNAL reaches London, an a "hundred theosophists defending any use. King Cat is going to Paris Dr. Charcot to put his patient op psychic chickens.

C. Staniland Wake on Spiritu

The remedy for all this is more easily stated We are not traversing Dr. Westbrook's statements as a whole; for, as a whole, we

without taking toll from those to whom they minister; but the cold fact is they cannot. any more than can the "minister of the Gospel." "The laborer is worthy of his hire"

was well said, and no one has a right to demand of another the exercise of psychic power without pay, any more than one has the right to demand physical services without



reciprocating. That the world cries loudly

for mediums and that the demand so far ex-

for hordes of tricksters, is a notorious fact.

very largely agree therewith. Our aim is to

portray correlative facts. We deprecate the

existence of paid mediamship, as we do that

of a paid ministry; but so long as the min-

isters of God must "teach for hire" the me-

diums of spirits must "divine for money."

This Congress, for the Study of the Applications of Human Magnetism for the Relief and Healing of Diseases, will sit in Paris from the 21st to the 27th of October. The most powerful means possessed by humanity for the relief and healing of its ills, is human magnetism. The knowledge and use of it are but little diffused. To further extend it would be to diminish the amount of suffering which presses so heavily here below upon all and would retard for more than one the moment of death, and dry up the flow of tears posed by the organizers of the Congress, and to attain this they ask the attendance:

1. Of magnetizers of all nations.

2. Of patients who, having themselves experienced the benefits of magnetism, could not better pay their debt of gratitude than in aiding others to a knowledge of the same.

3. Of all those who are not indifferent to the ills of the human race.

CONDITIONS OF ADMISSION.

The subscription price of admission for members of the Congress is fixed at ten francs. Every member will have the right:

1. To be present at every session.

2. To present his views and to take part in all discussions under the direction of the bureau.

3. To receive a copy of the proceedings of the Congress.

PROGRAMME.

The history of magnetism-should it be confounded with hypnotism?

Magnetic procedure. The laying on of hands. Passes. Insufflation. Action of the will without any exterior motion. Action at a distance.

Magnetized objects. Magnetized water. Therapeutic applications. Acute maladies

-can they be eradicated from the starting point even in the gravest cases? Chronic maladies. Duration of treatment.

The relief and healing which supervene after magnetic treatment,-are they attrib utable in most cases to anything else than suggestion? Are they produced very frequently in other than hysterical disorders, and consequently do they differ from those ameliorations more or less unexpected that are observed in cases of hysteria.

Magnetic sleep,-should it be confounded with a hypnotic condition? Is there danger in it? Is it necessary for treatment? Should it be induced?

Somnambulic lucidness,—its varieties. de grees and advantages.

Suggestions,-its immediate and remote effects. Therapeutic applications; possible abuses. Are all subjects receptive to sugthat suggestion destroys free will?

Lethargy, catalepsy, fascination and other foreign missionaries and their friends that anything but I will give you half price.' tive clearly reveal two indivdualities, indebecause the young people have occasionally curious effects of magnetic sleep. Can the the heathen world will become Christian. pendent of each other? Instead of being indulged in a dance in the parlors of the Ho-The poor medium is then expected to go into magnetizer allow experiments to be made insane has he not become obsessed by an in- Neither will find realization, but the sympa- tel Irving that the Rev. Dr. Boole was asked ecstasies of gratitude to the "influential" upon his patients relative to these different | telligence which seeks to express its demonthy of religions, their unity in great founda- to express his views about dancing. Much sitter who quite likely never turned a dollar tion truths, will be better understood, the effects? iac character through him? in her direction. This is no imaginary bit to the chagrin of the self-constituted "pertruths of each will find favor with all, the Public seances with experiments, are they of writing, and some day we shall publish Such cases are by no means rare. The infect holiness" people who have for several errors of each will be outgrown by all, and useful or damaging to the cause of curative sane asylums have great numbers of them. the names of these very respectable and "inseasons past attempted to run this beautiful the world will be the better in the light of magnetism? and the treatment they there receive tends summer resort as though it were actually fluential" citizens, most of whom belong to broader wisdom and charity. Magnetic fluid, discussion as to its existto confirm the obsession, rather than to ward - article with some popular church. owned and controlled by a community of

For four years he had acted as entry clerk for Ed son, Keith, and his manipulation of figures was considered something wonderful. He had been subject to gloomy spells at periods about two years apart during which he would become a recluse for weeks at a time. He spoke of the spells, saying: "I fee something approaching heavily, but I can take care of myself here.'

Beads of perspiration stood on his brow, but he displayed no nervousness. "The queer sickness came on me again about a year ago," said he. "and this time I became much alarmed at the developments. ] seemed to be approaching a state altogether different from the natural one. An ague-like feeling crept over me, beginning first in my brain. I was then living at my father's house, on West Lake St My mind did not eeem to grow weaker, but to be altering its functions materially. Presently the sight of a tool or anything with a blade would start every fibre and nerve in me to tingling and I became afraid of myself-afraid for my friends. I fell an impulse growing upon me to harm or kill. knew what I was about.

"I recognized the faces of my friends, I had a cool control of my mental faculties. I was not out of my head in the least, but there was a desire which seemed to be muscular as well as mental, and wholly apart from my natural volitions. My father cav only the ouside of this, and I dared not explain to him the complete revolution in my being. He sent me to Lake Geneva to be treated in a private institution there, and now for seven months I have been there under the constant care of several experienced physicians. They have been unable to assist me. grew worse, and I knew it and realized the dread change. Never have I lost my senses. The doctors gave me chloroform, but I fear that it has hurt my nervous system and served to augment this fearful development, rather than cure it. We consulted and thought a change would be good for me.

"I now insist that I be placed somewhere, so I may be watched and treated differently. I have not been home since I left Geneva. I will not go there, for I believe that some rapid change for the worse would take place immediately, should I go back. This maria would unman me and force me to do that which I have been battling against. I would kill some one. I might kill myself; and yet I would know what I was about.

'That will do," said the Judge in a husky voice. Munzer was startled at the command. He looked ip wildly, then fell back in his chair, half exhaust Tears fell down his cheeks, the wrinkles disap peared from his forehead, the fiendish expression lef his face, and a minute more he was again the young man, Harry Munzer, with the innocent face. The ury brought in a verdict finding him insane."

Insane! That is the coarse and indiscriminating conclusion of legal and medical knowledge as dealt out in courts of law. If Mr. Munzer is able to understand the remarkable influences which like the meshes of a spider-wed, seize on his will and bend it to purposes foreign to itself, does this not clearly show that those influences originate outside of and independent of himself? If his own mind was so diseased that abnormal

has called Colonel Olcott-even her "flapdoodle Olcott," as she has playfully dubbed him, will sanction "Arcane." She also hopes that all her pledged members will "readily adopt" the label Arcane-which means, we suppose, that they will look in the dictionary to see what it means, learn to spell it, have it tagged on the collar around their necks, and continue to smell by this name as savory as they did when they were "esoteric."

We hope so; "arcane" rhymes with inane; and it makes little difference whether Blavatsky and Butler. or Ohmart and Judge, operate either esotericism or arcanity upon that portion of the public who must be duped for the simple reason that they like it. "Gulls Nabbed by Knaves and Rascals" was Blavatsky's version of the esoteric letters, "G. N. K. R.," the motto of Ohmart and Butler, but we all know how she hates her peers and rivals. If Blavatsky would only "tote fair" and divide the honors with other professionals, she could get up a magnificent trust or combine. There is Diss Debar, out of jail and out of a job; there are Ohmart and Butler, of much experience in the business, out of a job and out of town by request of the authorities; there is Street, and Chainey, and "Tony" Higgins, and dear knows how many more we could name: all unobjectionable and available for either the early arcane or late esoteric variety show. We hope the "Council in England," of which Blavatsky speaks (if there be one), and "the American Council" of which she speaks, composed mostly of one wild Irishman, will consider our suggestion favorably.

## Buddhist Propagation Society in Japan.

Rev. G. Loomis in The Independent tells of the formation, in Tokio, Japan, of a society to correspond with foreign Buddhists, to publish Buddhist tracts and books, and to establish missionaries in foreign lands. The society say they "do not intend to spread any special form (or sect) of Buddhism, but to proclaim the great truths which the Tathagata (teacher) taught for the whole world," and funds are being generously given them. They publish a paper, The Bijou of Asia, which says: "Christianity is now rapidly declining in America and Europe....The rude explanations of human nature and man's origin and destiny must fail to satisfy the developed intellect. So we are led to think that in the West, including America, the time is drawing near when the Christian faith will disappear, or at least will receive transformation. What shall then fill the gap? A purer and higher religion. Buddhists ought to make these Western people know the truths they profess."

Their views of the decline of Christianity, mental impressions were the result, would it remark: "You know I send you a great many preacher, and made a marked impression. gestion? Is it true, as has been pretended, and their hopes of putting Buddhism in its not be impossible for him to reason as he customers and my influence is worth a great There has been such a tempest in a teapot place, are quite as rational as the dreams of does on his situation? Does not his narradeal to you. I ought not really to pay you kicked up by the self sanctified at the Bluff

On another page we publish an munication from that ripe scholar a ed thinker. C. Staniland Wake, who: tion of Morality, in two volumes, by Trubner & Co., about 1878, is wide in this country and has just been sup ted by a third volume entitled The ment of Marriage and Kinship, London, Geo. Redway. It is rare that so brief an article as Dr. Wake's covers so wide a field and states the points so perspicuously. We are glad to have this writer permanently settled in this country, and shall hope to have the JOURNAL enriched by further contributions from him.

It is not often that a priest secedes from the church of Rome, as the Rev. Jerome Mathews of St. Mary's, Bath, has done; nor, if he does, is he candid enough to give his reasons. Here is what has been in the mind of this particular priest: "After long and anxious thought and study, I have arrived at the conviction that the Jewish and Christian Scriptures, though possessing many excellences, are full of legendary and mythological statements, and that they possess no claim to, and manifest no evidence of, Divine inspiration; that the Roman Catholic Church has no claim to be regarded as a Divinely-constituted authority; that the Papacy is a human institu tion, gravely compromised to error and su perstition, and therefore injurious to the spiritual and temporal welfare of mankind that Jesus Christ, though a holy man and ar dent reformer, was not the great God of the Universe, but the son of Joseph and Mary: that neither demoniacal spirits, nor a place or state of everlasting torment have any existence in fact, but originate in ancient mythologies. With these convictions, which I have striven against for a long time without success, it would be dishonest for me to continue as a priest, teaching only the pure theism of natural spiritual religion, which I profoundly believe and desire to promote. I therefore this day return to our excellent and kind bishop the sacerdotal faculties entrusted to me by his lordship."-Light, London.

Between the religious feeling excited by the camp meeting and the indignation provoked by the prohibition of dancing at the hotel the people enjoying the close of the summer at Lake Bluff are experiencing quite an interesting time. At the camp meeting last Saturday the Rev. Dr. Boole of New York. who is perhaps the most prominent of the eminent clergymen who have taken an active part in the meeting, preached a stiring sermon on the "Waters of Life," taking for his subject the Samaritan woman at Jacob's well. The doctor is a forcible and eloquent

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Quakers, the Rev. Dr. Boole not only does not condemn it unqualifiedly, but even thinks a person can dance and not sin.-Chicago Times.

An unusual ceremony was performed in the German Catholic Church of the Sacred Heart at Dubuque, Ia., last Sunday. It consisted in what is called blessing the bells. All the Catholic societies in the city-four German, one Irish, and one Bohemianmarched in procession through the principal streets, with banners and bands of music. The ceremonies were witnessed by an immense crowd. The four bells were placed in a row before the altar. A priest first washed each bell thoroughly. He was followed by another priest, who annointed the bells with oil. Another made the sign of the cross seven times on the outside of each bell for the seven sacraments, and four times on the inside to symbolize the calling of the people from the four ends of the earth to the gospel. The bells were then solemnly dedicated to the service of God. And yet the noise arising from these bells will be no less a nuisance to the sick. What a farce!

"We have many gods," said the Chinaman to a Denver reporter, "a great many; every river has its god; there is one for the Yellow River, and these gods have their likes, so we find these out and do things to please them. We have a god of theatres, a god of grasshoppers, a god of snakes, of tea, of gold, of silver, of snow, of strength, and in fact of almost every thing. Then there is Wang Papa before whose image is placed a list of lost or stolen goods. There are gods for each of the three hundred and sixty trades; there is a monkey god, a fish god, a god of cruelty, a god of revenge, and also the gods Hen and Ha, who are gods of storms and rains. Every tree has its god, and when a tree is to be cut down every body about is told of it so that they can be near their own gods and the tree god who has lost his home cannot harm them. And there are gods for the different parts of the man's body, for the hair, neck, tongue, and the other parts."

Momus writes: "The Rev. Jas. De Buchananne, a recently converted Methodist divine, is now lecturing before the Spiritualists' Mediums' Society at 104 22nd St. He claims to be controlled by a band of guides, although from his speech and address, one would readily detect his own personality. 'Heaven and Hell' was his subject last Sunday afternoon, and although Spiritualists are familiar with many of the arguments used, a very able and eloquent address was given. The old theological heaven was pictured as of yore, and Dante's Inferno with all its horrors and terrible panishments was illustrated again and again. Mr. Buchananne then gave an idea of the Spiritualists' heaven without Its fiery furnace for punishing the wicked. evening lecture was on the subject of le.' The meetings were very well ataded."

Mr. and Mrs. Bundy left the city last Saturday night by boat for Northern Michigan, where Mrs. Bundy will remain until frost comes. Mr. Bundy has not had his feet on

the ground since he left Lake Pleasant a year ago, and he feels the necessity of absolute | took the name Brown-Sequard. rest and a chance to come in touch with nature for a few weeks. Letters that require | Louisville, had her coffin made under her own his immediate attention will be forwarded, | personal direction more than three years ago. all other matters must await his return. He, It was made of solid walnut lined with zinc, hopes to come back refreshed and ready for a | and trimmed with white silk. It was inclosvigorous fall campaign.

"There is no doubt," says the Jewish Messenger, "that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts, and since this is all they have been taught of their religion if they neglect it there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously show forth its more spiritual truths?"

The Thirteenth National Conference of Unitarians is to be held at Philadelphia instead of Saratoga (where the Methodist church which they had occupied was refused them), Oct. 28th to 31st, says the Christian Register. One day is set for four papers on "The Liberal Christian Ministry of To-day," by Revs. J. T. Sunderland of Ann Arbor, Mich., Joseph H. Allen, John Tunis and Francis E. Abbott of Boston, followed by a discussion. Will these accomplished and genial clergymen consider what they have to do with Spiritualism? Mr. Abbott was a leader in the Free Religious movement, editor of its organ, The Index, and his name was stricken from the list of Unitarian clergymen years ago. Unitarianism and Free Religion may be said to meet and kiss by his personal presence and position in this large and important conference. This shows growth and mutual appreciation, and is well. In a few years Spiritualism may be appreciated. Wait and see. Mr. Sunderland, the editor of The Unitarian, an able monthly magazine, is decidedly on the spiritual side among western Unitarians, although not a Spiritualist, and has no unity with agnos-

Dr. Brown-Sequard is an American. His father, Capt. Edward Brown of the American navy, was a Philadelphian and married a French woman on the island of Mauritius named Sequard. He and his descendants

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Mrs. Elizabeth Faith, who died recently at ed in a strong cedar box, and this in still another box made of thick oak lumber.

"The Progress of Religious Freedom"-a valuable book by Rev. Phillip Schaff, D. D., says: "The theory of North America is religious liberty and equality.... Intolerance and persecution have wrought incalculable misery in the past, and are contrary to the spirit of Christianity, justice and mercy, and incompatible with modern civilization.... The church needs and should ask nothing from the State but the protection of law."

## Influence of Human Magnetism.

To the Editor of the Religio Philosophical Journal. Several of your correspondents have given their views in regard to the influence of human magnetism upon plant development. In the JOURNAL of July 6th, Mr. Whitworth adds one more pen-thrust at this, which must to most readers seem a bubble of the imagination. That it is a solid suggestive fact, however, is more than possible. He says: "Weeds left to their own devices will grow with remarkable vigor. They seem to be imbued with inherent power to branch out under any and all circumstances, and to increase and multiply with a vim that nothing short of a grubbing-hoe can check. But let any species of prizable plant be so left to fight it own way and note the result. To a dead certainty it will be either crowded to destruction by weeds or become stunted, misshapen or otherwise spoiled." And he asks, "How is this?"

Well, his statements of fact are correct as every observer knows, and the answer to his concluding question is just as patent to him who begins the study of evolution aright, and considers the vital force, life-principle or spirit the essential factor in progressive development, and deems all the various forms, or types physical, as but the crystallized demands of said vital force or spirit, for a transient resting place wherein to perfect and adjust the new faculties added to it at every step thus taken. The rule is: The lower and baser the organization the more tenacious of life and "the fittest to survive" unaided. Every plant that grows, every animal that lives gives evidence of this fact, and man in his individual and in his race progress closes. the evidence with positive proof. It is the wher order of plants-t the esculent fruitful-that man finds most neeful and agreeable to him, and these in the struggle for existence are no match for the lower orders that possess little beauty or utility. These lower plants are useful to the lower animals and insects, because upon a plane of development similar to theirs, and unsuited to the uses and tastes of man because too far below him in the scales of progress. The life-principle is a thing of progressive growth. In moss it is vital force; in man it is the soul, spirit or intellect. Between these two stations there are thousands of relay houses which it builds for itself and temporarily occupies while acquiring new powers. From the beginning up to its entrance into the last type or station, which is the human body, it is under the watchful care and protection of instinct. Upon crossing the threshold of this last station it acquires the only faculty remaining necessary for selfcontrol and self-sustentation-reason. During its whole career it has gradually approached reason and just as gradually departed from instinct. Instinct is the Divine Mind abstract; reason the Divine Mind concrete. Under direction of the former the adjustment and the working of all parts of the universe are perfect because the supervision is absolute, and all things are kept in harmony with their surroundings. Life is tenacious because fitted to its surroundings. But as it advances upon reason it recedes from instinct, exchanging the government of the Infinite for the control of the finite, resulting in destruction from inharmony. But let me emerge from Mr. Whitworth's pestiferous weeds and talk for a moment only about plant sympathy. I know a man who claims that verdure follows him wher ever he goes. Now don't let your witty Kansas correspondent (Anderson I believe) say that verdancy necessarily accompanies those who believe his stories, for this may be one of those things that did not appear to the mind of the ancient philosophical dreamer. This man says that wherever he resides the grass grows more luxuriantly, the leaves put on fresher and brighter hues, the flowers bloom more beautiful, etc. Now this might all be a mistaken idea of his, but let me tell you of one thing about which there is no mistake, for I have personally tested the matter myself: This same man cannot keep in his pocket a correct time-keeper because any watch that he may carry will run too fast. Now, this man does not possess what is called a magnetic nature. He does not attract men toward him, but rather repels them, and as they express it, "Freezes" them by his presence. Nevertheless whose ever listens to his talk is almost sure to adopt his views. Thus he seems to repel sympathy and attract intellect. Sympathy is the response to affinity. And is it not probable that we all have our own affinities in the lower world of life, aye, even where life is not generally credited with existence; in the still waters of the lake, and the surging floods of Niagara, and the silent rocks upon which they stand and over which they flow? Do not all these things influence us, and have not thousands of men and women become almost exstatic under this influence, and in prose and poetry described the impressions thus made upon them by things insensate? The mineral, vegetable and animal kingdoms are our progenitors, and have furnished the elements which make up the human compound. These elements remain loyal to their source and carry back the soul to worship at nature's shrine, and unless there is greater power in the imperfect thing than in the perfect, that soul must react upon and materially affect the lower realms of the visible

## GENERAL NEWS.

Speaker Carlisle has arrived at Gaudalaara, Mexico.—The Pennsylvania Iron company of Lancaster, Pa., has resumed work after eighteen weeks' idleness.-The railroads have announced an advance of 25 cents per 100 on pig iron between New York and Chicago, to take effect Sept. 1.-Charles Griz zard, a condemned murderer, broke jail at Watson, Ark., and is now in hiding in the swamps near the town. The place is surrounded by twenty five or thirty armed men. -George Glass, one of the most prominent citizens of Pittsburg and a leading Mason, died Sunday night. -H. H. Branch a wandering musician from Evansville, Ind., committed suicide at Peoria Sunday.—Burglars entered the office of Tom Webb, a Peoria ticketbroker, Sunday night and stole \$206 and eight silver watches .- The charity commissioners of New York have under their care James Dwyer and John Wilson, runaway boys from Kansas City.--The Hon. Charles W. Clisbee, ex-judge of the Cass and Berrien counties Circuit court, Michigan, died Sun day night at Cassopolis.—A runaway gravel train on the Northwestern road dashed into J. O. Eastman's house at Owatonna, Minn. and almost demolished it.-Andrew Nelson. 8 years old, was drowned at a picnic at Des Plaines, Sunday.-Fred F. Schaffer, a butcher at 1500 Michigan avenue, Detroit, Mich. died at the armory in this city, where he had been under treatment for supposed delirium tremens.-The 15 year-old boy found drowned in the lake at the foot of 65th street Sunday is believed to be Joseph Kablis, who lived at 17½ Seward street.—Three miners have been killed by an explosion in a colliery at Han-

ley, Staffordshire.-The National bank, the

Milan Savings bank, and the Bank of Naples

of Copello, one of the leading capitalists Turin.

Frank Sorenson was fatally injured Nanticoke, seven miles from Wilksbarre, Pa last Monday, by a trap he had arranged kill thieves.-John Lees & Son, conton spi ners, who operated the "Dover Mills" in Phi adelphia, Pa., have assigned. Liabilitie. \$36,000; assets, \$25,000.—Jim Smith, a Detroi crook, started to run away from officer Watkins, who was trying to arrest him, and the latter shot, wounding Smith, perhaps fatally. -The Rev. Fred A. Barnitz of Middletown, Pa., a retired minister, and Charles H. Carpenter of Fhiladelphia, a well known printer. while fishing in a boat last Monday were swept into the whirlpool in Swatara creek and drowned.-The Pennsylvania railroad company is about to adopt a policy towards its employes more important than any in its history. Arrangements are being made to establish a pension system, the first of the kind in the United States.-Marshall C. Twitchell, son of the United States consul at Kingston. Ont., accused of burglarious entering the premises of Mrs. Martin and shooting at her with intent to kill, has been liberated from jail on \$6,000 bail. He will be tried September 16th.- Charles Keller of Philadelphia, at present a bartender at Lambertville. N. J., accompanied by Mamie and Winnie Colligan, aged 17 and 20 respectively, while boat riding at Easton, Pa., Sunday evening were carried over the falls. The girls were drowned. Keller was rescued.

Pueblo, the manufacturing city of Colorado has doubled its population during the last two years; a record unequaled by any city in the Union. This increase was the result of the location at that place of several important factories and the building of three new trunk lines of railway.

have advanced 24,000,000 lire to two Turin Beecham's Pills act like magic on a weak stombanks to arrest a panic caused by the suicide

A Tablespoonful of Pearline in a pail of water, will convince a woman against her will

that it washes everything; best and quickest-injures nothing; coarse or fine-just the reverse-by doing away

A press dispatch from Middletown, N.Y., ays: "Lawyer Luther R. Marsh has been a pretty constant resident of this town for six months past, and is here still. Mr. Marsh is understood to have secluded himself among congenial surroundings for the purpose of giving his whole attention to the completion of the elaborate work he is writing on Spiritualism. He purposes to make the work a complete exegesis of the theory and practice of spiritual manifestations from a biblical standpoint. Incidentally he gives the story of his connection with Mme. Diss Debar He admits that the medium, in her normal state is base, mercenary and wicked. Mr. Marsh is now engaged in reading the proof sheets of the closing chapters of this book, which is being printed at Buffalo, and will be issued from the press in October."

Bills are now being sent out to subscribers in arrears, and it is important that they receive proper attention from the recipients. Just surprise the editor on his return from a greatly needed vacation by paying up and renewing-one and all. If you do this, you will be surprised to see how much better you will feel and how it will invigorate and encourage him. The cash-in-advance system is the only proper way to conduct a newspaper, and the credit system is continued with the JOURNAL solely to accommodate subscribers; hence they should be equally accommodating and make a special effert to get square when called upon to do so.

The brilliant essayist and writer, Edwin D. Mead. delivered a very able lecture before the National Educational Association at its late convention in Nashville. His theme was most timely: "Has the Parochial School Proper Place in America?" The lecture was widely noticed by the press and the demand for it in full has been so great as to warrant publication in pamphlet form, in which shape it will soon be issued. Every one interested in this topic-and who is not?will want this exhaustive argument against one of the most threatening dangers now menacing the peace and progress of this country.

It is stated that after several day's sickness \$1,000. by saying: "It is has been said that I am the CONTENTS.—Home Circles. Suggestions and Rules. By Giles B. Stebbins. Cultivation of Mediumship. By Hudson Tuttle. Physical Phenomena; Hints to Investigators and Mediums, prepared by representative Investigators and Me diums. Conjurers on Psychic Phenomena and Legerdemain, \$1,900 Offer to "Exposers" and Conjurers by the Editorol the Religio-Philosophical Journal. What Do Spiritualists Believe? The Other World—a Poem by H B. Stowe. To Whom it May Concern. MEDIUMSHIP. the young daughter of Mr. and Mrs. F. M. poorest speaker in America." P. T. Barnum, Boshiller of Elkhart, Ind., was given up by who was present, said that it was really true, the physicians as dead, her heart and pulse-CHAPTER OF EXPERIENCES. but what he said enchanted every hearer. beats being imperceptible. "Her father went By MRS. MARIA M. KING. The Rev. C. P. McCarthy has been doing to La Grange, had a grave dug and made the universe that so powerfully act upon it. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own exper some excellent work lately in New York City, A forty-page Pamphiet with cover printed in two colors and illuminated with a likeness of Stevens S. Jones, founder of the Religio-Philosophical Journal. Price 10 cents, 8 copies FARMER LEE. necessary arrangements for the funeral yes-Allen, La. lences. It explains the Religious experiences of the Chris-ian in consonance with Spiritual laws and the Spiritua-Philosophy It is valuable to all, and especially to the Chris-tian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spirit terday. In company with several relatives | by his able lectures and uncompromising he came back to be astonished on approach. | hostility to all forms of fraud. His subjects for 25 cents, postage free. Just the book which thousands need Just the book for Spiritualists. Just the book to place in the hands of the Investigator be-Married. ing his home to learn that his daughter, at 230 W. 36th St., were, "The Future Work several hours after his departure, and while of Spiritualism," and the "Spiritual Aspects ualists. Price \$6 por hundred; \$3.50 for 50; \$1 for 13, and 10 cent per single copy. rore ne begins. At Onset Bay, Mass, August 12tb, by Bev. E. B. Fairchild. Dr. John C. Wyman, of Brooklyn, L. I., to Miss E. A. Viel (Excelsior) of New York City. lying in her shroud, had returned to life. of Dr. McGlynn's Mission Work," and "The Just the book to scatter broadcast as a missionary document. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-For sale, wholesale and retail, by the RELIGIO-PHILOSO". CLI PUBLISHING HOUSE Chicago. Nature of the New Birth." CAL PUBLISHING HOUSE, Chicago. The case puzzles the community."

ticism. His leading position is significant.

Father Damien, the Catholic priest who made his home on Molokai island, the Sand wich island leper settlement, has been held up as a saintly model of unparalleled selfsacrifice and devotedness, going among a wretched and forsaken people where he was sure to meet his death by leprosy, as he did-The New York Independent gives the facts to show that this leper colony was started by the Hawaian government in 1865, and those who went there were well provided for, others, Protestant and Catholic, going there occasionally to preach and otherwise help them. It quotes from a report in 1874 by H. A. Wideman, President Board of Health: "In material things these Molokai people are better off than most natives, better off, with few exceptions, than they ever were in their former homes. Mr. W. R. Pragsdale, who showed great self-sacrifice by going there of his own accord. is the present excellent superintendent of the asylum." This was before Father Damien's day. The present pastor of the Molokai Protestant church is not a leper, but went there with his wife, who has contracted the fearful disease. All this shows that the priest was a good man, whose devotedness deserves commendation, but that Protestants have also gone among the lepers, who were not neglected but kindly cared for by the government. The story, as told in our newspapers, has the air of a Catholic effort to show their superior saintliness.

GENERAL ITEMS.

Lyman C. Howe is lecturing at Vicksburg, Mich.

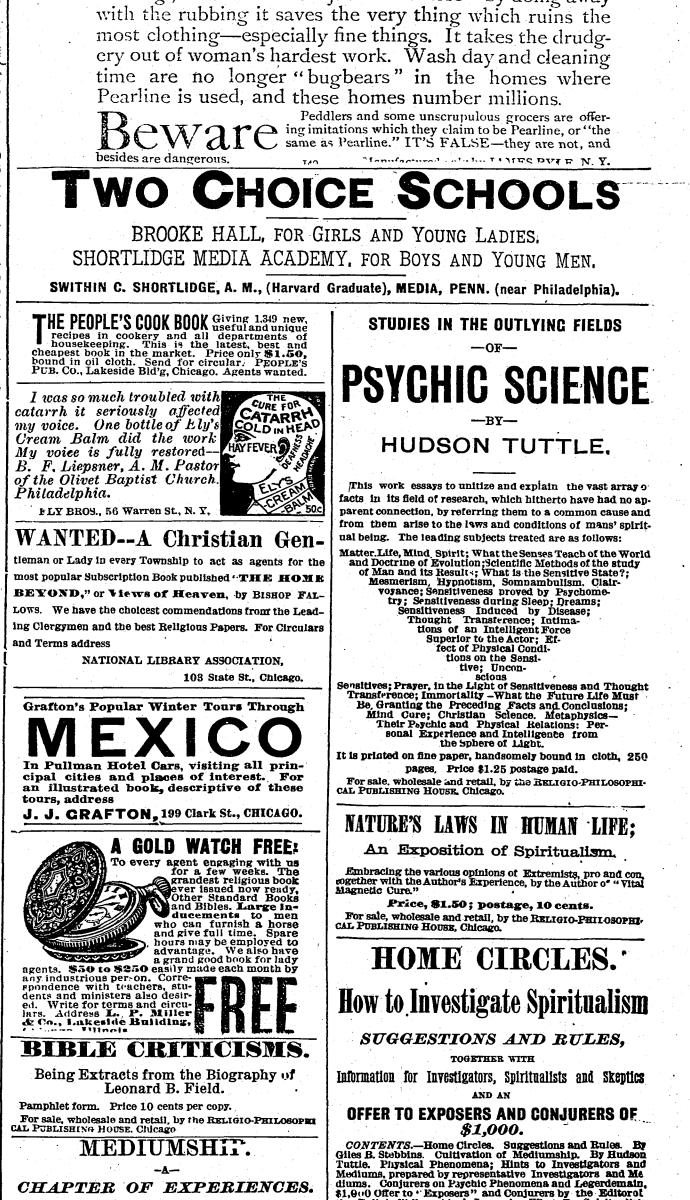
Gen. James B. Coit of Washington has purchased the scaffold on which John Brown was executed at Harper's Ferry, Dec. 2nd, 1859, and proposes to exhibit it in the form it was when the execution took place.

Dr. Charles Theodore, Duke of Bavaria, the philanthropic physician, recently celebrated at Tegersee, in Bavaria, his removal of the thousandth cataract from the eyes of his poor patients.

Ex-Mayor Richard Vaux of Philadelphia, who was the first American to dance with Queen Victoria, is spending his thirtieth season at Saratoga. He is described as "a queer old-school gentleman."

Ex-Vice President Hannibal Hamlin, though 81 years old, spends a great deal of his time outdoors, working in his orchard and flower garden, or taking long walks. He is said to be still good for ten or fifteen miles day on foot.

Horace Greeley once preached a Christmas sermon in Dr. Chapin's church. He began





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## Voices from the Reople. AND

## INFORMATION ON VARIOUS SUBJECTS

#### THE GOLDEN WEDDING.

lo Mr. and Mrs. James Priest, Derry Depot, N On the fiftieth anniversary of their marriage ig. 5th, 1889.]

JOSEPH BEALS.

Fifty years of married life. Fifty years of toil and strife. Fifty years of love, and this Is fifty years of wedded blis.

Memory takes you back in time To that moment all sublime. When the mutual promise given Might last through time and into heaven.

Now backward over memory's road We trace the path way you have trod: We know that each has helped to cheer The other when the way was drear.

You've found the sunshine and the shade The same as all whom God hath made; But sun and shadow only tend To make your hearts more closely blend.

Off pring, too, have blessed your hearth, With childhood's gay and lightsome mirth; These heaven-sent blessings, one by one You've toiled for, taught, and guided on

Until they come in manhood's prime, To joyfully welcome in this time! For hand in hand you walk tc-day, Though fif y years have passed away.

Fifty years! How few there are Who walk together thus so far; How many changes you have seen, How oft you've said, "It might have been!"

Yee! chauge on change has followed fast, And new inventions till at last We send our thoughts from zone to zone. And each one knows his soul's his own.

From man-made creeds and dogmas free, We now rejoice, and know that we Shall henceforth breathe a freer air And never more grim fetters wear.

And now may heavenly peace and joy Be ever yours without alloy. As year by year rolls on, may they Recall this "Golden Wedding" day.

And if the five and seventieth year Shall find you both in spirit sphere, With angel friends in glory rare, You'll hold your "Diamond Wedding" there. Greenfield, Mass.

#### For the Religio Philosophical Journal. BE COMFORTED.

Written for a Jewish Friend.

From this bright space where angels are, Reaches my vision wide and far;

And though I seemed to leave you there With all things earthly, sweet and fair,

Yet am I nearer than you deem As in some hallowed, golden dream,

I strive to wive the falling tear

# The Views of a Distinguished Me-

# dium and Author.

No Controversy on Re-Incarnation.

Whilst we utterly ignore the proud and egotistical assumption that we alone know the truth, and do not for one moment attempt to deny that you may be right, friends, and we may be wrong, we feel justified in claiming that the balance of testimony is all on our side, and this we allege on the following grounds. Commencing from Swedenborg, following on with the disciples of Mesmer, the clairvoyance evolved by mesmerism, and finally, during the first or earliest of the direct spiritual communications-communications given at a time when the minds of mortals were wholly unbiased by pre-conceived views, and therefore were specially receptive to original truth as given by spirits--in all these, and other methods too numerous to mention. we have not only had no teaching concerning re-incarnation, but directly the opposite, namely—a strong denial of its reality, and many reasons assigned, all showing why it was neither in harmony with nature, uod's revealed methods of progression, or a necessity for the upward march of the soul. The spheres of spiritual life, planetary and solar states, have ever be in pointed out, as the means by which progress was to be affected, and justice rendered to

every living creature, and not re-incarnation. We will not now enter into the many logical reasons we could give for the rejection of this doctrine. We are writing on the subject of testimony, alone, and in this category we not only repudiate, without argument, the assertions so often made by reincarnationists, that our spirits are too low and ignorant to be aware of this doctrine, whilst the reincarnationists' spirits are so high and lofty as to be informed thereon, but we refer further to the teachings concerning "Devachan," in which it is asserted the spirits dwell in a sort of unconscious state for one or two thousand years, and cannot return to earth; or else, as some as ert, the spirit or "seventh principle" goes off into such distant spiritual regions as to render return impossible. Of course, it may be alleged that the doctrines of "Devachan, Karma," etc., etc., are reculiar to certain branches of the Theosophists, Occultists, and others, whilst the Kar-decians may not conform to these opinions. Still we reassert the fact that the vast mass of corroborative testimony from the Spirit-world is against the belief by a thousand to one, and should we enter upon the plane of controversy, we should have as many hard things to say against belief in this doctrine as has been provoked by the tale of "The Cu-rate of Olivarria," as detailed in No. 87, or as are to be found in the arguments of Madame van Calcar, in the same number. Oace for all, however, all the In the same number. Once for an, nowever, an the laws of human testimony justify us in the ascertion that the sum of proofs on our side, constitute the facts of Spiritualism. The origin of the doctrine of rc-incarnation in this century, as detailed in "Spirit-ualism in France" (vide "Nineteenth Century Miracles"), shows nothing more than opinions based on the powerful psychological influence of two leading mirds. Thus then we have no common ground on which Spiritualists and re-incarnationists can meet. Argument in such cases is vain, controversy equally useless and offensive to our readers. We can but ask our friends on both sides to agree to disagree.

Both classes believe in the necessity of doing good. Both teach that the only road to heaven, whether it be reached by one life on earth, or a thousand, is through the path of righteousness. Both declare that heaven, and all we can hope to enjoy as heaven, must be outwrought by our own perfections of character, and on these points at least we may clasp hands, and units in the stupendous aphorism -- The Kingdoms of Heaven and Hell are both within you. Beyond this we can only search, trust, "watch, wait, and labor." With these views, and wholly convinced of the uselessness and weariness of controversy, we must kindly refuse to enter with-

Some days ago the Tribune gave an account of the appearance in southeastern Georgia of a white man named Du Pont, who claimed that he was the Messiah, and had come for the purpose of saving the blacks, whose salvation had been neglected. That part of Georgia where this impostor made his appearance is on the ocean, and the blacks, who far outnumber the whites, are far more ignorant than their city brethren. Du Pont found an accomplice in a man whom he introduced as the Prophet Elijah. and between them they swindled the colored men out of considerable money.

tors.

The authorities laid hands on these fellows, but the religious excitement which they had started raged unabated, passing, however, from the hands of white into those of colored leaders, who, being a little more sincere than their predecessors, were more dangerous. A black man named James, a local magistrate, announced that he and not Du Pont was the true Christ and soon gathered a large body of followers. When any one questioned his divinity he said that that individual was possessed by a devil. and ordered that he be Leaten with clubs till the evil spirit was driven out of him. This form of exorcising worked well. Few were the devils which did not flee dismayed after a sound drubbing.

James was soon arrested, but when he was in jail another colored man told the disconsolate Jamesites that he was King Solomon and that for the time being he would take charge of them. Some of them were a little surprised that a man whom they had known for years as Shadrach Walthour should have been a king in disguise, but they took him for what he said he was, and Solomon began to collect a lot of wive, and concubines. A female relative of James laid claim to the title of Queen of Sheba, and the women took her at her word and proceeded to worship her. Another colored man annunced that he was Nebuchadnezzar, and, to act the part to the life, fell down on all fours from time to time and ate some grass. The whites of Camden county, however, have been irreverent enough to put King Solo-mon, the Queen of Sheba, and Nebuchadnezzar into jail, the first time so many prominent characters were ever locked up together. But there is no likelihood that the matter will stop

here. It will not be many days before Daniel, Elisha, Esther, Ahasuerus, Moses and Aaron, and other Old Testament worthies are preaching in the Camden woods or praying in the Camden jail. The blacks are suffering from religious bysteria just as the whites have thousands of times from the days of the Fiagellants down to the present age. The Millerites were no more in the possession of their senses than these illiterate, impressionable Georgia blacks. The colored preachers have done the best they could to stay this tide of insanity, but with little success. Their flocks have deserted them for strange gods, and the ministers have had to appeal to the civil authorities to lock up all the Messiahs, kings, queens and prophets whom they find sloshing around. But it is like cutting off the head of the bydra. When-ever an Old Testament worthy is jugged two or three new ones rise up to take his place. It is a fever which must run its course. They have settled that the world is to come to an end a week from Sunday. When they see that it does not they will get over their foolishness, as many deluded whites have done before them, pick up their hoes, and go to work. They will ask the churches they have abandoned to take them back on probation. They will be forgiven and the old order of things will soon be restored. The whites must have patience and tolerance. Some of them must have lived long enough to have seen the jerks and other phenomena at white folks' camp meetings towards the commencement of the century.- Chicago Tribune.

## The Modern Miracle.

## Another Batch of Religious Impos- An Old Salt's Opinion of a Modern Notes and Extracts on Miscellaucous Bible.

To the Editor of the Religio-Philosophical Journal.

Mrs. Lena Bible, now residing at No. 117 Ellsworth avenue in this city, is a medium for spirit commun-ications, and often gives information to anxious in-quirers concerning their absent friends and other matters, and such information uniformly proves to be correct. She is strictly truthful at all times; in fact, truth is the leading trait in her character. Her gifts as a medium have been developed within the last four or five years, and since my acquaintance with her began, previous to which time she had heard and known but little of Spiritualism.

Mrs. Bible is rapidly coming to the front as a speaker and a medium. She has several phases of mediumship, and withal an utter dislike of all frauds. in which she heartily coincides with the RELIGIO PHILOSOPHICAL JOURNAL. She is brave and fearless in publicly denouncing frauds, and when occasion requires, does so in strong and unmistakable language. I wish I could give you an idea of her pow-ers of oratory, but as mine has formerly been "a life on the ocean wave, a home on the rolling deep," I can use a marlinspike much better than a pep. Besides, since I became an inhabitant of the United States on February 18, 1805, so many events have transpired that some of them may have been forgot-

In the course of my life, which has not been short, I have heard some good speeches by persons of talent, so that I may claim to have a tolerably correct opinion of what oratory is. As I overhaul the log book of memory I have a recollection of many to whom I may venture to compare my young friend, Lena Bible. Many years ago I heard our lamented Silas Wright, then one of our United States Senators. It may seem to you presumptuous for me to compare such a young and obscure individual as my friend Lena with Hon. Senator Wright, whom she so much resembles both in strength of argument and diction. Elisha Williams, of Hudson, N. Y., used to perambulate the state as a counsellor and an able advocate at *nisi prius*. Samuel Nelson was also a good speaker as counsel. My county sent him to Albany as a member of the Council to revise the Constitution. That must have been in 1823. He was soon appointed Judge of the Sixth Circuit, and had Nisi Chancellor's Jurisdiction in Equity. I once had the pleasure of hearing Gerritt Smith. My ears have once been greeted by the sound of Mrs. Elizabeth Cady Stanton's voice. John W. Edmonds once argued a case in the Supreme Court in my hearing; it was admirably done. Emma Hardinge gave us a course of lectures on Spiritualism, an excellent speaker. I cannot refrain from mentioning the names of Senator Ira Harris and Hon. Joseph S. Bosworth, both schoolmates with me. But this is off the course I intended to steer; I

must tack about and clew up. What I wish is to in-duce you to say something in the JOURNAL that will cause people who read it to know something about the obscure, but worthy person.

Grand Rapids, Mich. GABDNER KNAPP. Nothing that we could say would be half as effect ive as Brother Knapp's own quaint way of picturing Mrs. Bible's qualifications. We trust she may have a brilliant and useful career. The JOUBNAL will be glad to chronicle her work and aid her to keep abreast of its own progress.

#### Can't Help It!

To the Editor of the Religio-Philosophical Journal.

The thing "I can't help," is a desire to have it known, through the RELIGIO-PHILOSOPHICAL JOUR-NAL, that I have read and said "Amen" to the prophecy of J. R. Buchanan, found in the article copied from Buchanan's Journal of Man. "There is a world of wonders in the operation of spiritual power and spiritual intelligences, which is daily becoming more wonderful and instructive. The spirit power that writes messages and paints pictures on slates, makes pictures in panes of glass, plays on musical instruments, carries mediums in the air, lifts pianos and tables, and presents itself in the human form that was once familiar as a friend, will continue its enlightening work until heaven is brought very near, and sacred truth takes the place of decaying superstition." I read on until I found a writer saying: "Not a day passes but some young savant reveals to me things that I was familiar with before he was born.' And finally: "I don't admit the supernatural; there is no supernatural. • A fact must always be the effect of a law of nature. Hence it is natural, and to deny a priori, without examination, that a creative law does exist because it is not known; to contest the reality of a fact because it does not happen to be comprised among facts that are already demonstrated and established, is the error of an illy-balanced mind that believes that it understands all of nature's laws. If any *savant* has this protonsion he is a poor man indeed! What I am waiting for is the serious examination of facts. Then I promise some surprise." I again shouted, "Amen!" Only a few days ago I was jotting down some thoughts upon the subject, "Immortality and Re-ligion," as I thought at the time for the columns of the JOURNAL, and insisting upon it that it is our pre-rogative to attain to all of that degree of divine perfection that characterized Jesus, the great Judean example of "life and immortality." Herequired that one be perfect even as he was perfect, and he was not an Utopian nor his teaching extravagant. I instanced as evidence the approximation to the perfection of Christ, of such men of the present day as J. B. Buchanan and Elliott Coues. I did not desig-nate them as "Dr. J. B. Buchanan," and "Prof. Elliott Coues," for the reason that I was not contemplating them in their relations to the world, but to heaven and heavenly things, where the ruling spirit is "no respecter of persons;" and as men who had experienced something of that which characterized Paul, and such as he addressed himself to when he said: "You hath he quickened, who were dead in trespass and in sin, and hath raised us up and made us sit together in heavenly places in Jesus Christ." Union, Texas. J. B. CONE.

Subjects.

Utah has a colony composed of natives of the Hawaiian Islands.

John Grass is among the weightiest counselors of the Sioux. He is a good man, weighing over 200 pounde.

Jeff Davis' book, about which he is now quarrelng with his publishers, only reached a sale of 21,-000 copies.

Under the new Scheffer law in Minneapolis, which makes drunkenness a crime, a woman was the first to be sentenced to jail.

Mr. Larpenteur, a St. Paul artist, has been engage1 by a San Francisco millionaire to paint a \$1,-000 portrait of a black pointer pup.

Susanville, Nev., boasts of a citizen who has been sunstruck, struck by lightning, frozen until he lost consciousness, and yet is as "hearty as ever."

W. J. Arkell says that in London Russell Harrison has run across a new process that will revolutionize the present system of photo-engraving.

Miss Maria Mitchell gave \$1,000 to Vassar college and divided the remainder of her estate and her scientific instruments, medals, etc., among her relatives.

Ex-Attorney General Garland has fallen into a soft place at Washington. He has been appointed an attorney for the Union Pacific road at a salary of \$25.000 a year.

Senator Sherman is now doub less a firm believer in the thirteen superstition. The rude overhauling of his thirteen trunks by the English customs authorities did the business for him.

Sir Lyon and Lady Playfair, Sir Henry Loch and his wife, Sir Thomas and Lady Idina Brassey, and Lady Shrewsbury are among the English notabilities now on the way to this country.

A gooseberry bush, growing out of the side of a maple tree, twenty-two feet from the ground, was a big sight in Johnsbury, Vt., when a tree was felled in the court house yard the other day.

Oliver Wendell Holmes says that in reviewing his life he finds that he has taken more interest in surgery than in  $p \in ry$ , but he realizes that his fame will rest upon the efforts of his pen, not of his knife.

Explorer Stanley was once the Omaha correspondent of several eastern papers, and a man who was a chum of his at that time says Henry M. was the readiest and most accomplished liar he ever knew.

A trumpet producing its musical note by the vibration of a circular steel membrane by means of electricity has been invented by Captain Zinang, of the Thirteenth Infantry, in garrison at Domfront, Orne, France.

President Carnot of France has taken a great fancy to Americans, and has gone so far as to learn the game of poker. He was initiated into the mye-teries of the game by Gen. William B. Franklin, our commissioner to the exposition.

Smoke extends from California to Western Kansas, a distance of 1,000 miles. At first the smoke partially shut of the rays of the sun, making the air cooler, but now it adds to the already high temperature. It is supposed to be caused by the mountain fires in Montana.

The first settlements in Arizona and California were founded by Eusebio-Francisco Kina, a Jesuit, who was an explorer in those regions as early as 1650. He founded the first settlement in Arizona on the Gila River in 1670, and in 1697 founded the first settlement in California.

Nathaniel Pierce of Wisconsin and George B. Pierce of Oneida county, New York, are twine, born in April, 1800. They are exactly alike in appearice, and revenity years ago courted in visiting ter on alternate nights. Being detected, they both got the mitten. The Shah of Persia recently tried to climb the Eiffel tower, but his courage gave out when he was near the top and he returned ignominiously to the ground. He refused to take the elevator, and the result is that the Parisians are inclined to look upon the Shah as a good deal of a coward. Aged twins are now commanding journalistic attention. Here are three pairs well advanced in years: Samuel and John Nice of Germantown, Pa., 85; Sally Kennett of Madison, N. H., and Jacob Tut-tle of Alton, N. H., 84; Mrs. Martha Cook and M Mary B. Stackhouse of Wrightsville, Pa., 87. Mrs. Laulii Willis, the only Samoan woman this country, has taken charge of the company ( Samoan showmen who recently arrived in Sau Francisco, and will travel through the East with them. The untutored savages were so fond of red liquor that their American employer was unable to manage them. Kantara Kaneko, secretary of the Japanese Em-peror's privy council, is on his way to this country with several attaches for the purpose of examining into methods and systems of legislative bodies. Senator Blackburn, who introduced a new ear-a in committee work in conjunction with Senator Chandler, would be worth a special visit of inquiry. Two colored men, named Young and Garrett, have induced 911 colored men to locate upon government land in Oklahoma, taking 160 acres each, or 145,760 acres in all. They have laid out a town site near the center of the colony. The name of the town is Lincoln, located on the north bank of the Cimarrion Biver, and is destined to be the county seat, as they have five townships and are in the majority ten to one. While the fishing schooner Hattie D. was on the Banks one of her men caught a large halibut. The fish was of such large proportions that it took several of the crew to baul it aboard. Upon opening the halibut a portion of a woman's hand, with the thumb and first and second fingers, was found in it. On the second finger was a plain gold band ring, on which was engraved the letters "G. W. G." The ring is now in the Captain's possession. Marie I., an African King, is now in Brussels. His kingdom is called the Sedong and has a population of 500,000. He is a Parisian, formerly a captain in the French army, bearing the name of Marie de Mayrena, and took possession of his kingdom about two years ago. He had ceded the monopoly of working the Sedong gold mines to an English com-pany and intends to give an important order for arms at Liege. An English and a French company have offered him to create a bank in his country. There is not much nicety in the perfume business. The flower petals are spread over glasses which have previously been covered with a quarter-inch layer of fat. The glasses are then shut tightly into wooden frames, and before long the fat absorbs all the perfume. The next process is to cut up the fragrant fat into small pieces and put these in alcohol. The perfume at once deserts its oily protector and unites with the alcohol. It is then fit for the market. The schooner Fannie Chase, owned by Lewis, Chase & Whitten, of Portland, Me., sailed into port the other day with something unusual in its cargo. Just outside the harbor the lookout saw a peculiar substance floating in the water, and hauled it on board to get a better view of it. Then it was seen that the prize was a lump of ambergris. It filled two-thirds of a barrel, and is worth \$25,000. The owners of the vessel will take half the prize, and the crew, numbering fifteen, will take the other half.

To whisper, "Father, I am here!

Can I not give you some sweet word, Such as the sleeping Jacob heard

When angels from this lovely place Talked with the dreamer face to face?

Be comforted, be comforted! I live! I live! I am not dead:

But in your heart and at your side, 'I was but the seeming me that died.

I live! I love! I am not dead Be comforted, be comforted!

## Faith at Johnstown.

-A. Robbins.

In one of the dispatches received by the *New York Times* from the scene of the disaster it was stated that some persons who had been rescued from the flood only to find themselves sole survivors of their families had abandoned all faith in Providence, and had emphasized their change of mind by casting away their Bibles. This affords an illustration of a kind of faith that never should have existed. These persons had evidently cherished the idea that, if they tried to live religiously, Providence would see that they did not suffer from the effects either of their own or others' carelessness; and that natural agencies of a destructive character would in some mysterious way be instructed to pass them over, even while causing havoc all around. This expectation having been falsified by facts, their faith in the divine government is not only shaken but destroyed. Their standpoint is manifestly a less reasonable and noble one than that of the patriarch Job, who in the depth of his trouble could exclaim, "Though He slay me, yet will I trust him."

Herein lies a lesson for the clergy and for all teachers of youth. The only stable faith is one that reposes upon the order of nature, or at least that fully accepts that order, and is therefore prepared for all that may flow from it. The man who supposes that by any pious observances he can, to even the smallest extent, guarantee himself or his household from fire or flood, from pestilence, famine, or any form of physical disaster is virtually a fetichworshiper. The pact he strives to make with the power he recognizes is of the nature of a private bargain, according to the terms of which exceptions to the gen-ral working of natural laws are to be made whenever his individual interests seem to require it. That man, on the other hand, has a rational faith which will never be put to shame, who, accepting the general scheme of things as something fixed, and preparing himself for all that may necessarily flow therefrom, strives to make the best possible life for himself and others.-Popular Science Monthly.

# An Impressive Vision.

To the Editor of the Religio-Philosophical Journal. The following statement is true. Joseph Wilcox lived in the West (I think in Dakota); his parents lived then, and do now, in Victory, Wis. In 1885, April 29, Joseph Wilcox died, after three days suffering, from pneumonia. His relatives were not notified of his death until after his burial, when Mre. M. J. Case, of Sumner, Iowa, received news of the event, she being his sister. She at once notified the rest of the family, among whom were his father and mother. The news reached his parents on Monday, May 4th. He was buried on May 1st. Thus it will be seen that five days elapsed from the day of his death until intelligence was received of the event by his parents. What I desire to call attentin to now is a vision which his mother had the day he (Joseph Wilcox) was buried, and three days before she knew he was dead. She was about 77 years of age when her son die i, and her husband two years older than herself. The day of the funeral she lay down to rest, as was her custom, with her face toward the door, when almost immediately a procession of people tegan to come in, and after passing by her bed they went out of the window. As they passed her bed each one in turn stopped and looked at her, in front of her bed. She looked at it closely, and exclaimed: "Wry, I never thought before that Joseph time, and Aunt Sarah thought the vision she had varning of

in its endless entauglements, and for the present close down upon further discussion of the subject. We-the Spiritualists-solemnly affirm there is no evidence known to mortals in this century that can prove either the existence of the soul beyond the grave, or the nature and conditions of soul life, except the thousands, and even millions, of communications, given by spirits to earth in this our present generation. This alone is assured knowledge, based on proven facts; all else is belief based on the opinions of men. Our opponents then may be assured we shall be slow to relinquish our facts for their opinions-and this-as long as the souls of those we have known and loved and trusted come back to make known the fact of their continued existence, and to give irrefragable proof that as they now are, we ourselves shall soon be. If we have done our best, and lived as far as possible up to our highest light. we shall commence a fresh set of experiences, starting from the goal of earth we have left and mounting upward and onward to those supremest heights, through which the vision of poor mortals can never penetrate. If we have failed in our earthly mission, we shall no more go back to repair our error than the eagle returns to be the ezg, the oak to be acorn, or nature to any of her rudimental states. We shall commence life again from the point we left off, but no more as mortals. As spirits, in God's "many mansions," there is room for all, spheres for all, and progress for all. This we are assured of by independent spirit communications, from thousands of mediums, through thousands of sources, and in lands and scenes too far removed from each other to admit of the possibility of collusion or deception. This is judicial testimony the world over, and on this rock do we build the church of spiritual knowledge, against which the winds of opinion and the waves of unbelief have no power, and from which no mere theories can ever move us. -Mrs. Emma Hardinge Britten, in the Two Worlds.

# Mrs. Morrell, Medium.

To the Editor of the Religio Philosophical Journal.

The following incident, which is worth recording, took place in Judge Dailey's office, Court street, Brooklyn, N. Y. I was awaiting my turn for an interview with the Judge, when that geatleman came from his inner office and said: "McUarthy, come in." I want to introduce you to a gentlaman who is a Spiritualist." I entered the inner legal sanctuary with my old friend, and was introduced to Mr. Dix. After the introduction the Judge said: "I want you to give our friend Mr. Dix the name of an honest medium, whose assistance he requires at present on a particularly private matter; one that you can rec-ommend." I looked reproachfully at my friend, and standing up I made answer: "Judge, I have registered an oath to the Angel-world that I would never again recommend or endorse the meliumship of any professional medium." Both the gentlemen present saw my earnestness, and recalling my misfortupe in this particular direction, they cordially endorsed my resolution.

Mr. Dix explained that what he wanted was a spiritual clairvoyant; one who had some experience, and who had established a character for truthfulness and honesty. I said that "I could give him the name of a lady whom I believed to be both truthful and honest, and who would at least tell him plainly if she could help him, and unless she did would not make any charge." I then gave him the name of Mrs. Morrell, No. 230 W. 36th street. Mr. Dix replie1: "Well, Mr. McCarthy, it is somewhat singular that you should have given me that name. I recently called upon her and had a sitting with her She, however, was unable to give me the assistance I was seeking, and frankly confessed after some attempts that she was unable to do so. On leaving her I tendered her the usual fee, which she persist ently declined on the ground that she had not given me the assistance I sought." Then I said: "Mr. Dix, you had beforehand an evidence of the correctness of my estimate of Mrs. Morrell, and I am truly glad to know what I believed of her was true. I am myself more and more convinced that our old-fashioned test mediumistic power is worth all the dark séances in the world, and that the spiritual teaching which comes from spiritual inspiration, freighted with rational philosophy and cognate descriptions of spirit existence, experience and life, is the true mediumship which should be cultivated. I am sick of ghostly shows at \$2.00 a head."

tem-nervous prostration. Of the inmates of a cerguard against or what to reform? There is a chance a widow at nine years of age. She had been cruelly for discrimination as to how much space shall be treated by her relations, and had determined to re-M. Pasteur has written a letter in which he vigor tain asylum for the insans seven-tent when on the following Monday the news of her son's death reached her, the mystery was explained; ously receats the imputation that he is a heartless were excessive tobacco users. marry, but all her caste people threatened her with experimenter upon the sufferings of dumb animale. given to reports of such things as priz-fights, but persecution. The magistrate referred ber to Mad-"As for me, personally," he says, "the suffering of an animal affects me so much that I would never shoot there was, indeed, a strong resemblance between he newspaper that merely presents the fair and the howdas Rugnatudas, the famous Hindu social re-Uncle Ira and cousin Joseph. Mrs. M. J. Cass. sister beautiful and the bright side of life is a misrepre-Honey bees, that come from nobody knows a bird, and the cry of a wounded skylark pierces me to the heart; but if the investigation of the mysterformer, who not only provided her with shelter, but sentation. That family is best qualified for the of the deceased above mentioned related these facts where, are making life miserable around Reno, Nev. duties of life who have told to them not only what arranged for her remarriage in his own house. This good there is in the world but what evil there is in is the twenty-eighth widow whom he has enabled the world and is told to select the good and reject to remarry. A large number of Hindus were presto me a year ago while visiting at my house. I They invade dwellings, and have forced several famies of nature and the acquisition of the new truths asked permission to send an account of it to the ilies to vacate portions of their homes. One man be at the stake the sovereignty of the object justi-fies all." NAL, which she granted. JC has killed twelve swarms this season, but the bees MRS. E. N. MONBOR. the evil." ent at the marriage. non, Mich. seem to be as numerous as ever.

Are you interested in what is known as hypnotism out in Chicago? It is a mystical sort of an influence of one mind over another, to which I paid no attention until the other day, although it has been "in ev-idence." these several years. What impels me to speak of it in these letters is because two or three days ago a dangerous operation was performed at the city hospital called the Hotel Dien on a woman with its aid, the operator being Dr. Tillaux, a wellknown and clever man, and several other celebrated surgeons were present. Now, this operation was one which called for much skill and science, as the patient was suffering from hernia of the bladder. She was told what was going to be done, but begged to be chloroformed and not hypnotized, and even on the morning of the operation asked the student who came to her bedside not to put her to sleep. However, while they were talking he hypotized her, and in this condition, at his orders, she dressed and walked through the halls to the operating room preceded by the young man and followed by the doctors and students of the hospitals, all of whom were deeply impressed by the eight of a woman thus unconsciously going to the place of suffering. She stepped directly up to the table, quickly but modestly took off her clothes and lay down of her own accord. Then the operation began, and while the surgeon was cutting his assistant talked to her on indifferent subjects-about the weather, was she hungry, and so on, all of which questions she answered rationally, calmly and in her usual manner. The operation, a most difficult one, lasted twenty-five minutes, and having dressed the wounds, which took another five minutes, thus making in all half an hour, the surgeon had her carried to her room, still hypnotized. Her waking was anxiously watched for by the physicians, who had told her she would feel nothing. When she came to herself, she looked at those around her quite surprised to find so many present. To the surgeon's question about her health she replied she felt very well, and then he remembered that he feared he would not be able to perform the operation by chloroform that day on account of the weather.

"I am corry for that," she said, in a tone that showed she felt disappointment. "Well, what would you say if I told you that you

have already been operated on?" She burst out laughing, and exclaimed:

"I would tell you that you were lying."

"But that would not be polite on your part." "Nor would it be respectable for you to poke fun at me," she said sharply.

"Very well, I am not making fun of you: my poor child, the operation has been performed." **The** woman looked at him and believed, but she said: "But I felt nothing, I knew nothing. It was miracle."

Yes, it might well be called a miracle; but it is not the first one of the sort. Still, those who practice hypnotism are of opinion that its use cannot become very general, as, in order to produce this sleep, there must be harmonizn; circumstances, and it is not every patient on whom such influence can be exercised.-Henry Haynie in Inter Ocean.

Col. J. S. Norton, an old and valued correspondent at Brenham, Texas, forwards a subscription to the JOURNAL for Major M. A. Bryan, of whom be speaks thus: Being one of the few survivors of the famous battle of San Jacinto, of 1836, Maj. Bryan is deserving of honorable mention. He was present when Gen. Santa Anna was brought into camp by Hockley and Smith, and being the only one there that could speak Spanish, he interpreted to Gen. Houston the address of the captive general. Maj. Bryan is a firm believer in the truths of our philosopby, and joyfully anticipates the day that shall enable him to join the ranks gone before. He often repeats to us the closing lines of an address of one of the veterans:

#### "....Good-by, No last farewell we take. Yon muster-field divine Is where God's reveille shall wake The ranks of Auld Lang Syne."

## Excessive Use of Tobacco.

moving the lips as if trying to speak. She at the same time scanned each face closely to see if one Dr. Stickney in St. Louis Magazine: The effect not paid. When President Carnot arrived the phoof excessive tobacco using is twofold-constitutionnograph repeated what the journalist had said, much should prove to be an acquaintance. At last a form came, and passed her lying on its back, with eyes closed; it seemed to be carried feet first, and stopped al and local. It slows the circulation of the blood to the discomfiture of the latter and much to the The Rev. T. De Witt Talmage would make a first blunts the nervous sensibility, and hardens and thickens the tissues of the body; locally it produces malignant ulcers. Of all the men who use tobacco amusement of the president. class managing editor of a live modern newspaper He said in a late interview: "My idea of a good newspaper is a mirror of life itself. Some people There is a growing feeling of rebellion among nathe fraudulent and immoral impostors who give tive women against the severe Hindu marriage those who use it in order to quiet irritable nerves customs. A case in point has just excited much inlooked like his father." His father, Uncle Ira Wil-cox, was suffering with cold on his lungs at this complain because the evil of the world is reported are in the greatest danger. They are on the high New York City. as well as the good. The evil must be reported as well as the good or how will we know what to magistrate for protection. She stated she was left C. P. MCCARTHY. road to a complete break-down of the nervous sys-

# Fraud, Free Love and Fanaticism.

To the Editor of the Religio-Philosophical Journal.

Modern Spiritualism in its magnificent progres easily and triumphantly surmounts every obstacle cast in its pathway by religionists and scientists bent upon its overthrow. From these sources it has nothing to fear. The chief object of concern amongthe friends of Spiritualism at the present time, is, or should be, the things which do not make for peace and prosperity, existing under its banner, and practised by those who claim to be Spiritualists. It is quite easy to denounce those who protest against the fraud, free love and fanaticism infesting the spiritual movement as being none too good themselves, to apply the names of pharisee, hypocrite, etc., but it is by no means easy for those who have the good of the great cause at heart to look with any degree of complacency upon the manifold attempts made to crucify it in the house of its professed friends. The real interests of Spiritualism are best conserved by pure hearts and clean hands. The spiritual platform is not the place for the shameless and the profligate. In Spiritualism as elsewhere men and women are known by the company they keep. For Spiritualists to consort with and invite to their counsels the unprincipled and the dissolute, there is no warrant whatever in spirit teachings. It is a most unfortunate thing that so many excellent people in the ranks of Spiritualism, as well as watchmen upon its towers seem uterly unconscious as to the malevolent work of foes within the pale of Spiritualism, although keenly alert as to foes without its pale. The one great and imperative need of the hour is for Spiritualists to stand unitedly, in bold, brave and determined opposition to that threefold curse of the movement, fraud, free love and fanaticism, and insist as never before, upon the vital im-

The Yankess are a little too smart for the Frenchmen. The manager of the Edison exhibit at the exposition was approached by a journalist, who demanded money for reporting the proposed visit of President Carnot to the Edison department. He was induced to make his demand to the phonograph, which he did, assuring the manager that the president might come and go, but there would be no mention of the facts in the papers if the money was

ciem, and inelist as never bolder, and pure morality. portance of a bigh and pure morality. W. C. EOWEN.